The Pacific Churchman

San Francisco, California

Volume XLI NOVEMBER 1, 1905. Number 7

Special Edition
Salt Lake Annual

PRINCIPAL CONTENTS

Page.

EDITORIAL: The Election in San Francisco—The Call of the West 5, 6

SEVENTH MISSIONARY DISTRICT: Philippines—Olympia 6

THE MAN OF GOD, by Bishop Nichols 7

NOTES AND COMMENTS: Congregational Singing—High Finance—Marriage and Divorce—The Outlook ... 8, 9

CORRESPONDENCE: A Beautiful and Practical Plan—Is there Room for Complacency? 9

Journal of Bishop of California 10

Personals 10

Notices 10

Obituaries 10

Lectures on Biblical Literature 11

Maria Kip Orphanage 11

University of California 11

MISSIONARY COMMENT: Missions to Seamen—The Seamen's Institute, S. F. 12, 13

Woman's Auxiliary 13

Seamen's Institute 13, 14

DIOCESAN NEWS: Cathedral Mission—Fresno—Hanford—All Saints', S. F.—Sonora—Tuolumne—Alameda County 14, 15

The Boys' Home, S. F. 15, 16

Literature of the Day 17

SALT LAKE ANNUAL:
UTAH—NEVADA—COLORADO 18-30

California Safe Deposit and Trust Co.

Cor. California and Montgomery Streets, San Francisco, Cal.

DAVID F. WALKER, PRESIDENT. J. DALZELL BROWN, VICE-PRESIDENT AND MANAGER.

Capital Fully Paid Up, = $2,000,000
Surplus, = = = = 1,000,000

Interest paid on deposits, subject to check, at the rate of two per cent. per annum.
Interest paid on savings deposits at the rate of three and six-tenths per cent. per annum.
Trusts executed. We are authorized to act as the guardian of estates and the executor of wills.

SECURITY
CONVENIENCE
PRIVACY

SAFE DEPOSIT BOXES for $5.00 per Year and Upwards

With SUPERIOR ACCOMMODATIONS in the FIRE AND BURGLAR-PROOF VAULTS of the

California Safe Deposit and Trust Company

Total Payments to Policy-Holders since organization and amount now held for their benefit

$72,707,681.72

Every form of attractive Policies issued by this Company. For information and circulars address or apply to

The Manhattan Life Ins. Co.

INCORPORATED - 1850 - NEW YORK

JOHN LANDERS, Manager for So. West. Pacific Department, 240 Montgomery St., San Francisco, Cal.

THE OCCIDENTAL HOTEL, San Francisco, Cal.

AMERICAN AND EUROPEAN PLAN

The recognized Headquarters for the ARMY, NAVY and TOURISTS. Convenient to Principal Places of Interest. Excellent Table. Terms Moderate. Hot and Cold Baths. Omnibus to Station and Boats.

Specially recommended by visitors from England and America

SPECIAL RATE TO THE CLERGY AND MISSIONARIES

GEORGE WARREN HOOPER, Lessee

There are two positions which a Church body might take on the subject of remarriage. One is that marriage is simply a civil contract, that in performing a marriage ceremony the minister is simply an officer of the State, and that he is to marry whomsoever the State declares to be marriageable. We do not think this a tenable position, but it is self-consistent. The other is that marriage involves religious obligations, that it is in some sense a religious ceremony, and that whoever so regards it and desires the sanction of the Church for the ceremony must prove himself marriageable according to the ethical standards of the Church. The resolution of the Unitarian Conference apparently puts the Conference on the former ground. At all events, it practically says: While we do not approve of frequent divorces, we refuse to discourage them by even counseling our ministers to be circumspect about marrying those persons whose marriage is in violation of the laws of their own communion.—The Outlook.

Service, not acquisition, is the end of life, and he who does everything he can for the betterment of his fellow men, whether he be rich or poor, is the one who most enjoys life. That service should be rendered in the process of the acquisition of wealth, not merely in its distribution; and that is a service which any man can render, be he rich or poor. —The Outlook.

Do naught to others which, if done to thee, would cause thee pain; this is the sum of duty.

EDWARD E. OSBORN

Patent Attorney

212 SANSOME STREET

Patents Trade Marks Copyrights

O. LUETKE
227-229 W. 29th Street, New York

Art Church Worker

Metal, Wood, Marble, Etc.

Memorials of Highest Grade of Workmanship

Organized July, 1850

Niagara Fire Ins. Co.

OF NEW YORK

Assets	$4,319,724.93
Liabilities	2,812,743.22
Net Surplus	1,506,981.71

Losses Paid Since Organization, $29,593,044.57

Pacific Coast Department,
205-207 Sansome St., San Francisco.
W. J. LANDERS, Manager.
F. W. TALLANT, Secretary.

BELLS Send for Catalogue

Steel Alloy Church and School Bells.
The C. S. BELL CO., Hillsboro, O.

Cash Assets, $21,000,000
In United States over $3,000,000

London Assurance Corporation

OF LONDON

WM. J. LANDERS, Manager
F. W. TALLANT, Branch Secretary

In Business over 185 Years

Pacific Coast Branch
205-207 Sansome St., San Francisco

CHURCH FURNISHINGS
In Gold, Silver and Brass
CHURCH AND CHANCEL FURNITURE
Write for Catalogue. Correspondence Solicited.
W. & E. SCHMIDT CO.
308 Third St., Milwaukee, Wis.

A. Zellerbach & Sons

416 SANSOME ST.
SAN FRANCISCO, CAL.

PAPER

JUST OUT

THE BOOK OF THE YEAR

Religion and Politics

By ALGERNON S. CRAPSEY, S.T.D.
Rector St. Andrew's Church, Rochester, N. Y.

We have twice gone over this interesting series of lecture sermons upon the interaction of Church and State in mediæval, and specially enjoyed the application principles to the solution of modern, problems. Mr. Crapsey has a clear insight into the workings of the different institutions, and he treats his subject without the least prejudice.—*The Canadian Churchman.*

12mo., cloth, $1.25 net. By mail, $1.37

THOMAS WHITTAKER
.....Publisher.....
2 & 3 Bible House, New York.

CHURCH WORK
.....FOR.....
ADVENT
.....AND.....
Christmas

If you are considering the erection of any Memorial at either of these rapidly approaching SEASONS, it is needful that correspondence shall be entered upon without delay. We answer all questions pertaining to the SACRED EDIFICE. *Send for Photographs and Handbooks of work recently executed.*

J. & R. LAMB

OFFICES:	STUDIOS:
23-25 Sixth Ave.	59 Carmine Street

NEW YORK

MUSIC

FOR THE

CHURCH SCHOOL and HOME

SPECIAL CANTATAS

Anthems and Services for Thanksgiving and Various Seasons of the Year

COPIES SENT ON APPROVAL

Novello, Ewer & Co.
21 East 17th Street, New York

Church Metal Work
— and —
Stained Glass

Send for Catalogues Suggesting Memorials.

The Gorham Company
SILVERSMITHS
Broadway and 19th St., New York.
San Francisco Office, - - - 118 and 120 Sutter St.

GOODYEAR'S RUBBER GOODS — **"GOLD SEAL"** THE BEST MADE

Rubber Hose, Belting and Packings

We are Headquarters for Everything Made of Rubber.

GOODYEAR RUBBER COMPANY

President.	Treasurer.	Secretary.
R. H. PEASE,	F. M. SHEPHARD, Jr.,	C. F. RUNYON,

573-575-577-579 Market St. - - - - - San Francisco

San Mateo, Cal.

St. Margaret's Hall

Full Academic and College Preparatory Courses, as well as thorough Primary Instruction. Music under the direction of masters.

For Illustrated Book of Information apply to

MISS ELEANOR TEBBETTS,
PRINCIPAL

THE
JOHN TENNANT MEMORIAL
HOME.

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice, they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate of admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary, Mr. A. Blohm.

CHURCH GLASS AND DECORATING Co
American Mosaic Glass Windows; Ecclesiastical Furnishings; English Stained Glass Windows; Church Decorations.
STUDIOS AND WORKSHOPS 28 WEST 30 ST. NEW YORK.

San Francisco, Cal.

IRVING INSTITUTE

Select Boarding and Day School for Girls.

Elegant and commodious buildings on the northeast corner of California and Buchanan Sts., San Francisco. Twenty-seventh year. Twenty-one teachers. Full Academic and College Preparatory Courses. Accredited to the universities. Conservatory of Music, Art, and Elocution. Also thorough Primary Instruction. For further information address

Mrs. Edw. B. Church, Principal, or
G. H. Kellogg, Business Manager,
2126 California St., San Francisco, Cal.

San Rafael, Cal.

THE
Hitchcock Military Academy

Separate building for young boys.

For catalogues and views apply to

REV. CHAS. HITCHCOCK, Rector.

San Mateo, Cal.

St. Matthew's School for Boys

Founded A. D. 1866 by the late Rev. Alfred Lee Brewer, D.D. For Catalogue and Illustrated Circular address

REV. W. A. BREWER, A.B.,
Rector and Principal.

IONA CHURCHYARD

Cypress Lawn Cemetery

Section reserved for members of the Episcopal Church

City Office: 1504 MARKET STREET
San Francisco, Cal.

CHURCH EMBROIDERY.

ST. MARY'S GUILD

Trinity Church, cor. Gough and Bush Streets, San Francisco

Meetings Fridays, from 2 to 5 p. m.

Orders taken for Altar Cloths and Altar Linen.
Book Marks, Stoles, Surplices, Hangings, etc.

Address Mrs. H. Gullixson,
101 Steiner Street, S. F.

HOAG & LANSDALE

Real Estate Brokers

108 Montgomery Street, San Francisco

THE
HARTFORD
FIRE INSURANCE COMPANY

Organized in 1794

ASSETS - - - - - - - - $14,542,952.28
NET SURPLUS - - - - - - 3,937,796.87

PALACHE & HEWITT, General Agents.

Pacific Department, 313 California Street, San Francisco, Cal.

SPECIAL AGENTS AND ADJUSTERS:
J. J. Agard, J. J. Dennis, John M. Holmes, W. O. Morgan, C. A. Schallenberger, P. H. Griffith.
ADAM GILLILAND, Manager City Department.

St. Luke's Hospital

Valencia St., near junction of Mission St.
Incorporated in 1871.

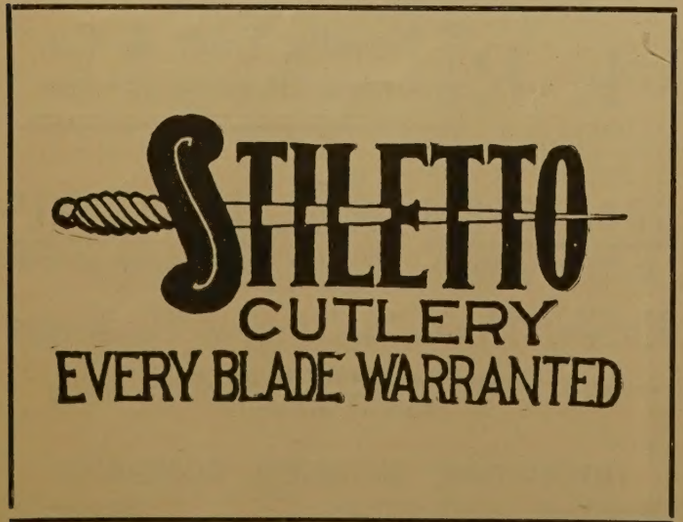
C. D. HAVEN, President. A. N. DROWN, Vice-President.
SIDNEY M. VAN WYCK, Jr., Sec'y.
VEN. JOHN A. EMERY, Treas.

BOARD OF DIRECTORS.

RT. REV. WM. FORD NICHOLS, A. N. DROWN, C. D. HAVEN, VEN. JOHN A. EMERY, WM. H. CROCKER, WM. MINTZER, WARREN R. PORTER, R. A. HOLCOMBE.
REV. J. F. TRIVETT, Superintendent.

This is a General Hospital under the auspices of the Episcopal Church, for the treatment of all diseases except those of a contagious nature. The buildings are warmed throughout by steam radiators and well ventilated. The new Gibbs Pavilion is practically fireproof. The surgical operating rooms are complete in all of their appointments.

An X-RAY EQUIPMENT has recently been added



WELLINGTON COAL

BEST

FOR FAMILY USE

The Pacific Churchman

Speaking the Truth in Love.

NOVEMBER 1, 1905.

THE ELECTION IN SAN FRANCISCO.

The PACIFIC CHURCHMAN joins with every decent paper and every Christian pulpit in reminding Christian men of their duty as citizens at the approaching election. If every Christian man will do his duty the city can be redeemed.

CALL OF THE WEST.

The great new West from the Rocky Mountain divide to the shore of the Pacific calls to the young men of the ministry of the Church. The Macedonian cry for help goes up from thousands of loyal hearts, and with it the prayer that God may raise up disciples of Paul to hear it and heed it.

Here is an "open door"; here is opportunity and need coincident with it; here are the seats of a mighty people, and here the foundations of a wonderful future civilization; here are being decided to-day the destinies of remote posterity; nowhere else is the future so wrapped in the present, and nowhere else is the future so forgotten.

There are many ways in which this great opportunity for Christian service may be considered. The call is above all else a call to build. The communities of the Pacific Slope are new. Those that have seen more than two generations and achieved any settled type of civilization are few, and of late years the influx of population has been so great that even their character is rapidly changing. The Spanish war has told for good or for ill on no part of the country as it has on this. Commercial and industrial interests are developing by leaps and bounds until the whole Coast stands upon the verge of a new life. The old is being done away; the new is coming in—and the question is, What shall its character be? The answer depends upon the response of the Church to the call of the West. The Church, too, is at its beginning. Development in other lines must be accompanied by religious development, or ruin alone can attend the future. Now is the time for foundation-laying. Now is the time for wise master-builders. The Church on the Pacific Coast cries to the young men of the ministry, "Come and build." As industry and commerce build new cities, the Church must build new parishes and dioceses. It is an appeal to the creative, the poetic instinct of youth. Leave the places where the lines are laid down, the foundations fixed, the great fabrics erected, and come and build.

The West appeals again because it gives the opportunity not only to build but to adapt. New conditions need new methods. Here we have a population which has left behind, so heterogeneous are its elements, all traditions. It stands untrammeled by the past. An utter looseness of hold upon church and religion characterizes it. The respect which in older communities is accorded naturally to the Church must here be won. The daily press does not hesitate to ignore and even to slur religion. In a recent exposition of California's claim to civilization and culture and a forecast of its future there was not one word of religion. In much of California there is an Hellenic type, and the problem of Paul lives again; but it is the type of Corinth, not of Athens. To all these new conditions the work of the Church has to be adapted. It is a stimulating demand upon brain and heart. Initiative, long foresight, and quick action, manly independence, are the qualities needed. A man must be dull indeed who does not feel the response to such an appeal. The fact that the work is one of foundation-laying brings to light another quality of appeal. The influence of the individual counts for more in a very real sense than it does in the older and more settled communities. In the introduction to his histories of the French in America, Parkman speaks of the vast importance of the apparently feeble beginnings of American civilization. "Acting at the sources of life, instruments otherwise weak become mighty for good and evil, and men, lost elsewhere in the crowd, stand forth as agents of Destiny. On the obscure strife where men die by tens or by scores hung questions of as deep import for posterity as on those mighty contests of national adolescence where carnage is reckoned by thousands." The words may well be adapted to the work of Christianity in the newer parts of America. Here is a civilization which is to be of incalculable influence upon American life. It is the apparently petty conflicts of to-day between the powers of good and evil which are stamping indelibly the character upon this civilization. If Christian influence can become great and powerful to-day, the future is safe. The clergyman laboring in the small village of to-day is moulding the spirit of the metropolis of to-morrow. He whose voice carries weight to-day in the growing city knows that when that city has become great in the land his work will have meant tenfold what it could mean in the time of maturity. The ten men touched and lifted to the spirit of Christ and won for service in his Church count for more than the hundred in the midst of the settled life of the East. Then, too, the individual man stands out. He must be reckoned with as he cannot be where he is but one in the mighty mass. There is for the minister of Christ no greater joy of service, it is true, no greater blessedness in the knowledge of individual souls redeemed, but there is a vastly greater sense of power and a more immediate vision of the permanent results of work.

And what shall we say of this work as misisonary labor? It cannot always put forth its call as one to hardship for Christ's sake. In the lonely deserts of Nevada, on the arid plains of Arizona, in the vast inland reaches of Oregon and Washington, there is hardship—the hardship of loneliness and isolation, and sometimes of privation and utter physical fatigue, but in more favored parts of the Coast there is a very beauty, a gentleness, and brilliancy of life. But everywhere there is the one greatest hardship of the missionary, that he fights so much alone. He is far from the great centers of Church life. He feels only the slightest touch of their vigorous movement. He has few companions. He has little inspiration from face to face contact with the great leaders. He is thrown back more completely upon the one companionship which cannot fail. In suchwise the West appeals to the missionary instinct, and prays for those in whom the prophet's spirit cries "here am I. Send me."

Such is the call of the West. And because the call is such it is sent forth only to those who are worthy. The

West wants no weaklings. It wants no men who come because they cannot succeed in the East. It wants no grudging gift of service for a time. It wants none who come with eyes lingering yet upon the glories of the Eastern sky. It wants those who come to make their homes and leave their future with the Lord, prepared to stay until he calls them back. It wants those who joy in the glory of the Western sky, who in the vastness of the Western ocean see the symbol of the opportunity which the Lord has opened them. The West wants men of valor and chivalry and vision, knights ready to risk the great adventure in the strength of the Lord. Such men the West wants. Such men the West needs. Has not the Church such men to send?

SEVENTH MISSIONARY DISTRICT

THE PHILIPPINES.

Work goes on most encouragingly at Bontoc. The Rev. Mr. Clapp has succeeded in getting the Igorrote converts at work for the Church, and they are getting stone together to build a church. We have a little over $2,000 for buildings for that station, and it is hoped that by getting the native Christians to supply the labor and a large part of the material we shall be able to erect not only the stone church but a missionary's residence and a school. The latter two will be frame buildings.

In Sagada the mass movement toward Christianity continues, and up to the present time there have been about two hundred and fifty baptisms.

Thus far Baguio has been our only station in the province of Benguet, but Bishop Brent has decided to send the Rev. Mr. Spencer, of Baguio, three days inland from that place, to an Igorrote town called Bagayan. Here, too, we shall build a church and house and school, and Mr. Spencer will take up his residence there with his family just as soon as there is a place for them to live, making visits from time to time at Baguio.

September 20th Bishop Brent held a quiet day for his workers, beginning with an Early Celebration, at which the Bishop was the celebrant, and spending the morning in prayer and meditation. The Bishop gave two very helpful addresses in the course of the morning. The afternoon was mostly devoted to prayers for our work and the various workers, including those who have been of our number but have left us, and a conference about the various phases of our work, in the course of which the Bishop discussed with us his plans for the development of the work. We closed the day with even-song, and a final address by the Bishop, who took for his subject "The Equipment of the Missionary," and set before us some of the less obvious necessities for the equipment of the successful missionary. To many, if not most of us, it was the first opportunity that we had had to spend a day in this way, and to all of us an occasion of much profit and spiritual uplifting.

On Sunday morning, September 24th, Bishop Brent advanced the Rev. Mr. Studley, our missionary to the Chinese, to the priesthood. The service was held in the pro-cathedral, SS. Mary and John's, and the rector, the Rev. Mr. Johnston, presented the candidate; Chaplain Swift, U. S. Army, read the epistle, the Rev. Mr. Johnston the gospel, and the Bishop preached the sermon, taking his text from the second gospel: "And when he putteth forth his own sheep he goeth before them and the sheep follow him, for they know his voice." The same afternoon Mr. Studley presented three Chinese, whom he had baptized, to receive the rite of confirmation. These are the first Chinese communicants of our communion in the Philippine Islands as well as the first of this race that Bishop Brent has confirmed, but we hope that there will be several more ready to receive the apostolic rite in the near future. We might add that Mr. Studley's ordination to the priesthood was the first one in our Church in the Philippine Islands.

Ground has been broken for the future cathedral, and we shall soon see it going up. It seems a long time that we have been planning for it, but it has been no easy task to get all the ground we needed, because it was held at such prices, and when we had secured the land there was considerable difficulty about the site, as the city authorities thought it might interfere with their plans for the future development of the city. Plans have been made for the laying out of new streets and building of new buildings, both of which would, if carried out, occupy part of our land; but after much effort the Bishop succeeded in getting our plans approved, and if ever the architect's plans for the beautifying of Manila are carried out they will be so modified as to leave our property intact.

The Columbia Club is now making plans for an enlargement to the Cathedral House, which they occupy. The addition will house the new bowling alleys which we hope to have before long and for which funds are now being collected.

Zamboanga, Mindanao, has a fine new church ready for consecration, and the Bishop leaves for the south in a day or two to consecrate that church, among other things. More than half of the money expended, as well as half of the site, was contributed in Zamboanga. The Manila branch of the Woman's Auxiliary have raised two hundred dollars toward building a residence for the Zamboanga missionary, the Rev. Mr. Armstrong, and additional funds will be raised in Zamboanga.

The Rev. Samuel Drury is expected here about October 15th, and will be stationed either in Manila or in Iloilo, as the Bishop shall determine after a visit to Iloilo.

OLYMPIA.

The semi-annual meeting of the Woman's Auxiliary was held at Kent on the festival of St. Michael and All Angels. The sermon, appropriate for the day, was delivered by Archdeacon Grimes. The attendance was large, delegates being present from all parishes in the Jurisdiction where branches of the Auxiliary have been formed. In his address the Bishop said that he would not ask for an appropriation of money from them, though the need of money for the enlarging work was always pressing, but he would most earnestly request this one thing, that the members of the Auxiliary throughout the Jurisdiction would daily on their bended knees pray for him and the work in his field. He offered a leaflet containing special prayers, which he had prepared, and to say these not perfunctorily, but from the heart, was the only work for himself that he would at this time ask. The Bishop reiterated his policy of throwing the Jurisdiction upon its own resources; he is not willing to appeal to the East, he will not be a beggar; and the Jurisdiction in the end will be better and stronger for the independence which it thus asserts and maintains.

It was resolved to send boxes to the Rev. Milton James Hersey, Fort Duchesne, Utah, and to the Rev. John Roberts, Shoshone Indian Agency, Wyoming, for their work among the Indians. An interesting account was given by Mrs. Cooper of a visit to Alaska, and of her noting at the hospital in Ketchikan the very things in use which were sent a year ago by the Auxiliary—the rugs and curtains and other articles upon which the different branches had worked for many months.

A number remained over for a beautiful harvest-home service held in the evening, at which the Rev. George Buzzelle preached, the church being most attractively decorated. Everything in the day's services indicated the interest of the people of the parish in its own work and in the work of the Auxiliary. Lunch and supper were bountifully provided for the guests. A fine tribute was paid to the success of the present rector, the Rev. Rodney J. Arney, the preacher at the harvest-home festival having once been in charge of the parish.

St. Andrew's Church, Port Angeles, was consecrated on Sunday, September 17th, by Bishop Keator, who also preached the sermon. Besides the rector, the Rev. James Cheal, there were present the Rev. J. B. Alexander, the British Vice-Consul at Tacoma, and the Rev. A. W. Stone, chaplain U. S. N. The church cost $1,500. The presence of the Pacific Squadron in the harbor was an incident of special interest, as the admiral and a number of the officers and men attended the service. This church has been built under the supervision of the present rector. It is churchly both in its external appearance and in its appointments within, and has been built, as its consecration indicates, without incurring any debt.

The Revs. John Braun, of Everett, W. C. Hitchcock, of Snohomish, and J. Eldred, of Mt. Vernon, have all resigned their work, the two former on account of continued ill health and the latter on account of increasing age and infirmity.

THE MAN OF GOD.

(An address delivered at the Church Divinity School, San Mateo, October 4, 1905, by the Dean.)

Jesus Christ, Very God of Very God, was made very man, that every man might be made a man of God. This covers every high ideal of humanity. It gives focus to all the light of the world that Christ is. It makes a kindling point for all the light of man to burn with the desire to find, to follow, to be changed into the image of Jesus Christ. The ideal furnishes a singularly clear and constant purpose in life for every one of us. The uplift of vision is towards attaining the qualities and the gifts of the man of God. The heights may seem almost too dizzy for us to climb. The present personal stage of realization may strike us as almost prohibitory. The stretch of distance and difficulty may dismay us. But once the vision possessing us, we cannot be as we were before. Something new has dawned upon the life. The sight may become clouded, darkened, lost. It cannot be forgotten that God has spoken some time in vision to his servant.

That blessed vision may be very full and open to us at times of new steps towards the work of the ministry. When whisperings first come to us of the possibility of our call to it; when they have deepened into the strange, sweet conviction that we are surely under the guidance of the Holy Spirit, step by step—oftentimes shrinking steps, too—inevitably moving under that call; when we become actual candidates for Holy Orders; when we begin our so determining Divinity School life; when we enter upon a new year of that life; just as when the unspeakable fervor of the Ordination hour comes, or any signal joy of the after-ministry is ours, the aspiration to be more nearly a man of God is strong and vital. And, if we would but know it, in an honest and true heart it always, more or less, in the subconsciousness, is possessing us with a chiding, correcting, inciting sense of standard.

The preparatory course of a candidate for Holy Orders, without some such animating, controlling purpose, would be like a world without a sun. The whole training would lack orbit and light and system. But you who are here are but typical, I believe, of that elevation of aim which is a happy sign of ingenuous young manhood, and especially of our young American manhood, in the ranks of both clergy and laity to-day. To be no less than men of God, consecrated to some ennobling service, whether in the Church, or philanthropies, or civic opportunities—so pressing with the call for loyal, alert laymen—or in the Holy Ministry, this is firing the imagination and shaping the careers of an increasing number in very contrast with—yes, perhaps, in protest against—the self-centeredness which is so prevalent in this age. Not to mention other evidence of this, the Brotherhood of St. Andrew is every year adding to a radiant roll, already not small, of those who, with independent means, are devoting their time and competence mainly to the high objects of that true Twentieth Century Brotherhood. And the stirrings within your own souls—which I venture to think I do not mistake—reveal to you, if you have at all divined their meaning, something of the same happy kind.

There are other things, of course, that float before the mind in the forecast of the Ministry. **To be a man of education** is one of them. Long before the challenge in the Office for the Ordination of the Deacon the thoughtful candidate has wrestled with the question how he is to be "apt and meet for his learning" to exercise his ministry duly. It is no new thing to you. And it has impressed you with the value and use of opportunity to study, and you are here determined to make the most of it. There looms up before you that question you are to answer in your ordination to the priesthood: "Will you be diligent . . . . in reading the Holy Scriptures, and in such studies as help to the knowledge of the same." There is not only the wholesome dread of being a clerical ignoramus, but there is the positive hope to attain the power and the pleasure of being well-informed for the work's sake. Nothing of a smattering or a shirking student enters into your ideal. On the contrary, all that earnest and conscientious work can bring you, you mean to get.

To be a man of influence is another proper ambition. Not to be a mere clerical cipher, whatever our post. Railroads have a way when they put freight cars out of commission and turn them into side-track usage of putting a naught before the old number of the car, whatever it might have been. The cipher shows that its numbering on the main line is nil. And at the threshold of your ministry you say to yourself, "God forbid that I should ever have my count in the main work of the ministry fronted with a cipher! Whether in that which is least or in that which is much of the direct work of my holy calling, be it mine never to cease my labor, my care and diligence, until I have done all that lieth in me, according to my bounden duty to be so faithful that God may give the increase." Only death or absolute disability should stay that ambition. Only such ambition can be proof against idling away or secularizing holy vows, or lapsing into the condition of an amateur clergyman when something else takes first place in the life. Pictures of your future sphere, where in some way that will count in pastoral efficiency, in pulpit power, in leadership, in teaching the truth, in winning the love of your people, in seeing your labor tell, in turning the hearts of the disobedient to the wisdom of the just, in sanctifying whatever gifts, whatever opportunities may furnish you zest, all these afford a stimulus and a spirit of attack which the Holy Spirit will bless to the uttermost. No man who long beforehand does not see himself astir in that fond dreamland parish which is one day to be his, is likely to be very much astir with real influence in it when he treads the solid earth of his field.

To be a man of the finer sense is a further trait for a candidate for the ministry to covet earnestly as one of the best gifts. To eliminate all manner of coarseness, and reach, as the grace of God will help one to reach, a refinement of fiber which is the mark, not only of the gentle-man, but of that gentleness in Christ which St. Paul tells us must be the attitude of the minister of Christ unto all men:—here, indeed, is a very marvel of transformation held out to us; so unpromising to most of us as we take account of what is to be done to effect anything like it in our own disposition and character that it seems almost a counsel of perfection. We say of it: "It is too wonderful for me, I cannot attain unto it." It means absolute punctiliousness in all the little amenities of life. A clergyman should always be known for his promptness in such little matters as answering notes and the like; for his thoughtfulness in deferring when possible to the wishes and convenience of others; for his sensitive consideration for others; for his scrupulous care never to intrude his purely personal tastes or habits upon others—far less into his ministrations to others. If he uses tobacco, for example, he should never be guilty of that which is sometimes simply prohibitory to his usefulness in a sick-chamber, the carrying of the odor of it in his clothes in visiting, and, which is so offensive to many worshipers and communicants, making the chancel redolent of stale smoke as he goes about it when he officiates. As you have the longing to develop this finer sense you will determine with yourselves how to guard against every temptation to coarseness in speech, in manner, in mind, in method, in bearing toward your brethren in the ministry, in tastes of reading and recreation, and to resolve upon thoroughgoing application to the breeding of Divine grace.

But all these and other ways of looking forward to ideals are subordinate to and illuminated by that dominating desire **to be the man of God. That blends and vitalizes them all.** Let it be clearly cut now. Apply yourself and your prayer to its taking hold of you as a veritable "one-idea" of your future character and work. With it as a ruling idea all the other high aspirations will fall into their proper function and symmetry. Every one can realize it as God will give him grace. The atmosphere of this Divinity School has sent out and with God's help will send out men braced in many other ways for finding the true joy of the Ministry. The school prayer has been and will be realized that they may go out "with an awful sense of the honor and danger of the trust to which they are to be called"; "with sound minds and moderated desires." But these qualifications will be sadly defective if, with them, they do not go out "with a spirit of holy zeal and self-denial."

In subsequent talks to you I hope to follow up this ideal with some of its phases, helps, and rewards. But be clear-eyed and open-eyed now to all the inspiration, all the enthusiasm of the one vision over the threshold of the school, over the threshold of the year. Servants of the God-man, be ye seers of the Man of God.

NOTES AND COMMENTS.

In Emmanuel Church, Boston, and in Trinity, New York, the attempt is being made to introduce congregational singing; or, rather, to induce the worshippers to take their proper part in the singing of the hymns and chants. In the latter parish, and we believe also in the former, a regular "congregation choir," consisting of persons sitting in the pews, has been formed, and rehearsals are held each week. This departure—if we must so style what is really a return to an earlier and better use—is one that should meet with universal commendation. The hymns and the chants are for all the worshippers; and there is nothing, save the desire of the choir to distinguish itself, to excuse the custom of singing either to music in which any intelligent person with a fair voice cannot join. It is this Church's intention that they shall join; and the custom of intoning, in the cathedral, parts of the service usually said in the smaller parish church arose, apparently, out of the difficulty experienced in getting large bodies of worshippers to "say" or read together. Every one is familiar with the fact that the people's part of the Psalter is better read in a building which seats two hundred persons than in a building which seats a thousand. This is partly because, unless they have been trained to do so, a thousand voices cannot read in concert, though they can very easily sing, and partly because the ordinary man or woman shrinks from the apparent obtrusiveness which accompanies the increased necessity for raising the voice in the larger auditorium. One of the great obstacles which bar the way to the proper participation by the people in the chants is the character of the music chosen by the choirmaster, and another is the frequency with which the music is changed. In the case of even plain and "singable" tunes, no sooner has the congregation got accustomed to a Te Deum or a Venite than its place is taken by something new, and they have to learn another; and so also, very often, with the hymns. The remedy lies largely, though not entirely, with the clergy. Let the organist and choirmaster once understand that the purpose of the choir is to lead the congregation, and the condition which confronts us will soon be bettered. The ideal of this Church, even in the singing, is the ideal of united worship. We are glad to note that one of the larger parishes in the diocese of California has set itself the task of returning to catholic custom in this matter, and has inaugurated a regular weekly rehearsal for the singers who worship in the pews.

Perhaps the most significant occurrence at the convention of the diocese of New York was the introduction of a resolution by the Rev. John M. Chew, of Newburgh, declaring that "no talent for high finance, no useful service to the community, no benefaction to the Church or to objects of philanthropy, can excuse or atone for dereliction in trust, contempt for the rights of others, or disregard of the rules of common honesty." It is true the resolution failed to come before the house for action, the presiding officer deprecating what he considered an attempt to pass judgment upon a matter upon which a final decision has not yet been rendered by the courts. (Bishop Potter's allusion is, of course, to the disclosures which have been, and are still being, made with regard to the methods employed to further their ends by several of the most prominent of the New York insurance companies.) Unfortunately for the cause of business morality, Dr. Huntington had left the convention before the resolution was introduced, being ignorant of the fact that any such motion was to come up for discussion; but upon learning of the occurrence he at once wrote to Mr. Chew endorsing the resolution and declaring his sympathy with the mover—which letter he has permitted to be made public. On the face of it, it would appear as if no one could disagree with Mr. Chew's contention, which is simply that no devotion of part of the proceeds of dishonesty or oppression to religious or philanthropic uses can possibly excuse theft or the violation of the rights of others. It would seem to be somewhat late in the day to protest that—at least within the Christian pale—the ten commandments are still in force, and the ethics of the Sermon on the Mount have not yet been abandoned; but the fact that an earnest and intelligent clergyman of this Church should think it necessary formally to state this position in the convention of his diocese, and that the most distinguished presbyter in this Church should hold it wise to endorse his action is, to say the least, significant. Asked not long before his death what the work of the twentieth century for humanity would, in his opinion, be, M. Renan somewhat grimly suggested that the twentieth century would spend a good deal of its time in digging out of the waste-basket things that the last half of the nineteenth had been assiduously putting into it. Signs of the verification of this prophecy have for some time been apparent in science and in philosophy, and it would seem as if an extension of its operation into the field of the practical life might be already on the way.

The *Church Times* again advances, and the *Churchman,* of New York, endorses, the specious plea that any attempt to deal with the divorce problem along the lines of our present canon must of necessity fail because "it is impossible to discriminate between the innocent and the guilty," and a rule which permits the remarriage of the one implies the right of the other to a similar concession! It is a sufficiently amazing contention. As if the whole judicial procedure both of paganism and of Christianity were not grounded in a negation of it! As if every sentence of every court on earth did not rest upon the assumption that we can do precisely what these exponents of current opinion declare to be impossible! As if every step in the development of the Catholic position upon this very point did not demonstrate the conviction of the Church that she could discriminate, and her determination to carry her conviction into effect! A good many astonishing arguments have been advanced against permitting the innocent party in a suit for adultery to remarry, and this is not the first time that the present contention has been tabled; but we do not recall that it had previously attained to the distinction of being consentaneously advanced on two sides of the sea under such imposing, if not usually accordant, auspices. What gives the thoughtful man pause, in the face of the situation, is the utter inability of nine-tenths of those who discuss the problem to understand what the history of the Church's action upon the subject for nineteen centuries means, or what it is she has been contending for. As a matter of fact there is nothing unfamiliar in the situation which confronts us, nor has any new argument been advanced during the past half dozen centuries for a desertion of the catholic position. Periodically—at least since the invention of the newspaper—men seem to become inoculated with the idea that those who do not know can properly sit in judgment upon those who do; can review—and re-

verse—the findings of the expert; can undo the processes and the progressions of history. It is a very interesting illustration of one of the theories of the versatile M. Le Bon, and though coming a little late in the season this time, it is very midsummer madness.

With all the impressiveness which italics and capital letters can lend, the *Outlook* recently made the assertion that *"Matter is Force, Force is Mind, Nature is Spirit* are the affirmations that the newest science brings to the ancient truth 'In God we live.'" As a matter of fact, the newest science (if by this term the editor means the science which passes muster in the Cavendish Laboratory, in Gower Street, and at Montreal, which happen just now to be the centers in which the most searching experiments upon the constitution of matter are being conducted),—as a matter of fact, the newest science affirms none of these things. What it does affirm is that it doesn't know what matter is, and perhaps it never will know; but it knows that it is *not* force; and it knows that force, using this term in its scientific sense, is *not* mind, and that Nature, whatever else she is, is *not* spirit. The editor of the *Outlook* seems to be bent on the perilous adventure of endeavoring to illustrate what happens when those who know nothing about a subject attempt to inform the expert.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

A BEAUTIFUL AND PRACTICAL PLAN.

For Mt. St. Alban's, Cathedral Heights, Washington, D. C.

To the Editor of the Pacific Churchman:

On the east and west sides of the Cathedral Close there are commanding plots of ground four hundred feet above Pennsylvania Avenue, on which it is proposed to erect a clerical village of individual cottages in gothic style, in harmony with the cathedral architecture, each cottage to cost $3,000.

The cottages to have central heating and kitchen arrangements around a "quad" with cloister connection.

If to the amount required to build a cottage is added $15,000 for endowing through the General Clergy Relief Fund, a pension of $600 in perpetuity, this combined sum ($18,000), as a gift or bequest, will construct not only a unit (i. e. a $3,000 house) of the proposed Clerical Village but will provide a pension of $600 for all clergymen living in that house so long as the house shall stand; and will thus endow both veteran saint and prophet's house to the glory of His name, the comfort of His servants, and (if so be the will of the donor) in blessed memory of a fragrant and beloved life.

To translate aged clergymen to the beautiful city of Washington, to a comfortable cottage, connected with the cathedral by private gateways, making it possible for them to attend and sometimes participate in the daily services, or teach in the schools, or minister in the hospitals of the Cathedral Close, while at the same time the most magnificent library in the country (the Congressional) is accessible, and the public life of the nation open to their interest at the Capitol, would afford a close to declining years of self-denying service at once interesting, dignified, and beautiful.

Eighteen thousand dollars (or as much more as they like) from private individuals or from churches will build and endow a cottage for a beloved rector, and after he has passed away, so long as the house stands, will afford a beautiful home for many others who may follow him. Would that this might become the custom of retiring an old rector rather than the not uncommon one of freezing him out.

May God put it into the hearts of many men and women and churches to lay these foundations.

Thirty to thirty-five thousand dollars will buy the land adjoining the cathedral now. It ought to be owned by the cathedral, at any rate. Who will do this at once, before it is impossible? REV. ALFRED J. P. McCLURE,

The Church House, 12th and Walnut Sts., Philadelphia, Pa.

IS THERE ROOM FOR COMPLACENCY?

To the Editor of the Pacific Churchman:

In your editorial of August 1 entitled "Much Needed Reform" there occurred this sentence: "We do not provide for personal expression of the layman; we do not furnish social opportunities; but these charges should act on sincere natures rather as allurement than repulsion."

I want to register a protest against any such complacent acceptance of conditions which are, to my mind, intolerable.

The writer apparently regards these conditions as inherent in the Church idea. In my opinion, they result, not from the nature of our system, but merely from our defective methods.

To the extent that "we do not provide for personal expression of the layman" we are injuring our cause and failing to rise to the level of many denominational bodies. The Church, after all, exists for the layman, and she fulfills her duty best when she provides most completely for his spiritual development. Personal expression is required for personal development. This is as true in the spiritual as it is in the intellectual sphere. That Christian body is indeed unfortunate whose only spokesmen are her clergy. The clergy could well afford to retire occasionally to the background in order to give the laymen an opportunity for self-expression, and this need not necessitate a lay encroachment upon the domain of the pulpit. There are other methods—Bible classes and prayer meetings and brotherhoods—methods that should be strengthened and extended to give to our laymen some form of self-expression more active than the traditional attendance upon Christmas and Easter communions.

Again, "We do not furnish social opportunities." I presume you mean for the "poorer classes." Among the smart set, you know, membership in an Episcopal church counts distinctly as a social asset. In every large church there are those whose allegiance is dependent upon this fact. A local weekly in a recent issue naively reckons membership in one of our large churches as a factor in the engagement of two young persons of unequal fortune. Would it be fair, then, to paraphrase your words thus:

"We do not furnish opportunities for social intercourse to those who, not being in society, may not otherwise have much opportunity for association with their fellows."

Again, I fear that you are right; and again, instead of being proud of the fact, I am fain to regard it as the fruit of defective methods. In some of our churches persons may sit for years in adjoining pews without becoming acquainted. Young men may come and go without a word of welcome. Women may worship side by side, and pass next day on the street without a glance of recognition. And should this "act on sincere natures rather as allurement than repulsion"? Surely Christianity implies fellowship in Christ. These constant expressions of fellowship must spring, not from the lips, but from the heart. There is a means of grace in a hearty handshake. In the kind word, the cheering smile, the tender inquiry, the believer may gain a blessed sense of the Real Presence of the Master. The ideal congregation is a body of Christian fellows, standing shoulder to shoulder, mutually helpful.

"We do not provide for personal expression of the layman; we do not furnish social opportunities." When such charges are true they show our failure to realize the ideals of Christianity. Ever your sincere CECIL MARRACK.

GOSPELS FOR THE ISLAND OF GUAM.

The American Bible Society has decided to publish an edition of the Gospels and Acts in Chamorro, the language spoken by the people of the island of Guam. The translation will be made by the Rev. Mr. Price, a missionary of the American Board, and the edition will be printed in Japan.

The island of Guam is an important naval station of the United States in the Pacific, and this is the first attempt to give these people the sacred Scriptures.

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes—
The rest sit 'round it and pluck blackberries.
E. B. Browning.

Communion with Christ transfigures a life.

THE PACIFIC CHURCHMAN

Official Organ of the Diocese of California,

published by the Diocese of California and in the interests of the Protestant Episcopal Church in the Seventh Missionary District.

Issued on the First and Fifteenth of each month.

Office: Diocesan House, 731 California St.

San Francisco, Cal.

Telephone: Main 658.

Subscription Price—$2.00 a year, in advance.
30 copies to one address, $1.00 each.
10 copies to one address, $1.50 each.

BOARD OF TRUSTEES.

MR. A. C. KAINS
MR. WILLIAM MINTZER
REV. N. B. W. GALLWEY

BOARD OF EDITORS.

REV. EDW. L. PARSONS
REV. N. B. W. GALLWEY
REV. WM. HIGGS
REV. HENRY HOWITT
REV. MARDON D. WILSON

ASSOCIATE EDITORS.

REV. EDGAR F. GEE
REV. WILLIAM N. GUTHRIE
REV. H. H. POWELL, PH. D.
REV. LOUIS C. SANFORD

BUSINESS MANAGER.

REV. MARDON D. WILSON

ALL SUBSCRIPTIONS CONTINUED unless ordered discontinued.

NEW SUBSCRIPTIONS are acknowledged by sending the paper.

When a CHANGE OF ADDRESS is desired, BOTH the OLD and the NEW ADDRESS must be given, including TOWN, COUNTY and STATE. We do not send RECEIPTS for subscription unless the request is accompanied with a stamp. The date on your wrapper will indicate, within two weeks, that the remittance was received.

ADVERTISING RATES: FOR DISPLAY ADVERTISEMENTS, rates given on application.

SUBSCRIPTIONS, both new and old, can be paid at the New Book Store, 23 Grant Avenue, Mr. L. H. Cary, Manager.

Entered at the San Francisco Postoffice as second-class matter.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

1.—All Saints' Day. (White.)
3.—Fast.
5.—XX. Sunday after Trinity. (Green.)
10.—Fast.
12.—XXI. Sunday after Trinity. (Green.)
17.—Fast.
19.—XXII. Sunday after Trinity. (Green.)
24.—Fast.
26.—Sunday next before Advent. (Green.)
30.—St. Andrew, Apostle. (Red.)

OFFICIAL JOURNAL.

October 9.—Received from the Bishop of Long Island notice of the deposition of Newberry O. Halsted, Deacon.

11.—Evening, in Grace Church, San Francisco, assisted by the Rev. D. J. Evans, married Mr. Carl Martin Lovsted and Miss Tashleen Elizabeth Jones.

13.—P. M., took part in the burial services of the late Mr. John I. Sabin.

14.—A. M., at San Quentin, read Office for Visitation of Prisoners and confirmed one.

15, Seventeenth Sunday after Trinity.—A. M., in Church of the Holy Saviour, Santa Clara, celebrated the Holy Communion and preached. P. M., met Vestry. Evening, in same church, read prayers and preached.

16.—A. M., at St. Paul's, Oakland, met with Clerical Monday Club.

18.—P. M., in Trinity Church, San Francisco, assisted by the Rev. Dr. Clampett, married Mr. J. Bryant Grimwood and Miss Frances B. Allen.

19.—Received canonical notice of the election of the Rev. Walter B. Clark as Rector of St. Paul's Church, Bakersfield.

22, Eighteenth Sunday after Trinity.—A. M., at Church of the Advent, East Oakland, addressed Sunday-school and preached. Evening, in St. Peter's, San Francisco, preached.

WILLIAM F. NICHOLS.

PERSONALS.

The Bishop of Salt Lake is expected to come to California next summer for the Whitsuntide ordination at the Divinity School, when he will preach the sermon and ordain a candidate from his district.

The Bishop of California has arranged to conduct a mission of a week's duration in Trinity Church, San Jose, toward the end of November.

The Rev. Charles T. Walkley, Rector of St. Paul's Church, Oakland, has received and is considering a call to the Rectorship of Grace Church, Orange, N. J.

Mr. F. W. Putnam, a man of long experience in the work of Church papers, has become associated with this paper as solicitor of subscriptions. We believe him to be the man for whom we have been waiting, and we bespeak for him a cordial reception wherever he may appear in our behalf.

Just as we go to press comes the news of the burning of the Armitage Orphanage at San Mateo. We are informed that the 187 boys of the institution lost all their clothing except what they happened to be wearing. They are in immediate need. Any one able to help by sending either money or supplies is requested to communicate with the Rev. N. B. W. Gallwey, San Mateo.

BISHOP NICHOLS ON THE HOUSE OF CHURCHWOMEN.

The Woman's Auxiliary of Grace Church, San Francisco, cordially invites the clergy, Auxiliary members, and others interested, to the Sunday-school room of Grace Church on Tuesday, the 7th, at 3 p. m., when Bishop Nichols will speak on "The Proposed House of Churchwomen."

CONVOCATION OF SAN FRANCISCO.

The autumnal meeting of this convocation is arranged for Tuesday, November 14th, to be held in Grace Church, Stockton and California streets. There will be three services, at 11 a. m., at 2:30 p. m., and at 8 p. m.

In the morning there will be a celebration of the Holy Communion, with the Dean's address.

At 2:30 p. m. the central topic will be "Woman's Place and Work," with three addresses, as follows: (a) "In the Home," Rev. Ernest Bradley; (b) "In Society," Rev. F. W. Clampett, D.D.; (c) "In the Church," the Bishop. For this service a special invitation is extended to the women of the church.

At 8 p. m., after a short business session, the main topic for discussion will be "The Federation of Churches." Speakers will be announced.

IN MEMORIAM.

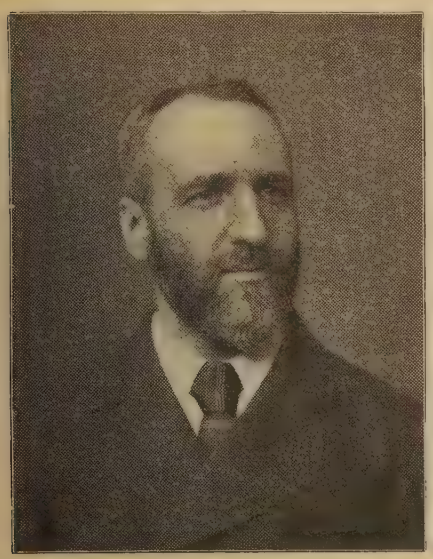
Mrs. Miriam Nicholas, beloved wife of Rev. Jonathan Nicholas, of Raymond, Cal., died at Madera County Hospital on the 10th of October, 1905. She was born in 1854 in Pittston, Pa., and was united in marriage to Rev. Jonathan Nicholas in 1871. She was a most lovely character, commanding the highest esteem and respect of all who knew her. She was interred in the Wood Cemetery near Raymond, Cal., October 13, 1905, and Rev. Prof. N. Saunders conducted the funeral rites. She has entered into the blissful rest of Paradise.

Guppy.—Entered into rest, in San Jose, Cal., October 18, 1905, St. Luke's day, Edward Samuel Guy Guppy, son of Edward H. and Lucia S. Guppy, and grandson of the late Rev. Samuel Chase, D. D., of the diocese of Quincy, Ill.

THE ALAMEDA SUNDAY-SCHOOL RALLY.

As announced, the parishes of Alameda County held their Sunday-school rally in St. John's Church. In addition to the boys of St. John's there were twelve of the boys from St. Mark's Choir. The preacher was the Rev. O. St. John Scott of St. Andrew's. The Rev. C. T. Walkley took the office and the Rev. E. L. Parsons the lesson. An offering of a little over eleven dollars was taken up for the Sunday-School Commission.

Other clergy present were the rector, the Rev. E. F. Gee, the Rev. W. C. Shaw, and the Rev. W. R. Hodgkin. There were this year more clergy and more choristers and very many more Sunday-school pupils and teachers than last year.



Richard Green Moulton, Ph. D., professor of literary theory and interpretation in the University of Chicago, who will lecture under the auspices of the Sunday-School Commission of the Diocese of California in November and December, was born in Preston, England, of a family of preachers. Gifted with histrionic talent and strongly attracted to literature, trained in the Universities of London and Cambridge, reaching his first vigorous years of independent thought and study at a time when University Extension was the new hope and enthusiasm, Dr. Moulton came to the University of Pennsylvania equipped for a great career. He had many works already to his credit. But not until he undertook the task Matthew Arnold set him—to make the Bible loved as literature—did his popular success come to him. To be a scholar, yet hold vast audiences spellbound, is not given to many men in any generation. In the Extension Work of Cambridge University he had shown extraordinary talents. In his work in America, under the auspices of the University of Pennsylvania and the University of Chicago, he has shown genius. Critic and student though he is, he has preferred presentation to analysis. His object has been to enamor men and women with literature, and only as a secondary interest to inform them.

To hear him render the Book of Job as a drama; to have him made the Book of Revelation live as a series of marvelous poetic visions—this is an experience never forgotten by the thousands and thousands who have felt the spell of his person and voice.

To bring Dr. Moulton to the Pacific Coast is an honor the Sunday-School Commission has coveted now for some time, and it seems almost too good to be true that we have been successful.

The arrangement of dates and topics is as follows:

Berkeley—November 19th to 22d, inclusive, in St. Mark's Church, at 8 p. m., "The Bible as Literature."

Oakland—November 23d to 26th, inclusive, 8 p. m., in St. Paul's Church, "Masterpieces of Biblical Literature."

San Francisco—November 27th, 28th and 29th and December 1st, at 3 p. m. and 8 p. m., in the Young Men's Christian Association Hall, corner Mason and Ellis streets. At 3 p. m. the course on "Masterpieces of Biblical Literature"; at 8 p. m. the course on "The Bible as Literature." In connection with the course on "Masterpieces of Biblical Literature" Professor Moulton desires his hearers to provide themselves with copies of a small volume of his entitled "Biblical Masterpieces," which may be procured at The New Book Store, 23 Grant avenue, San Francisco.

This is really a rare opportunity, and we earnestly hope the people of San Francisco will make full use thereof. Let every one help to make these lectures known.

MARIA KIP ORPHANAGE.

This institution is constantly growing in public favor. Its girls are to be found scattered over the State, and they form the very best argument for this kind of charitable work. It is, of course, primarily a home for orphan or half-orphan girls of the State of California. We are, however, authorized to say that so long as the limitations of the buildings will allow, the management will arrange to receive girls from beyond the borders of the State on payment of $12 per month. The address is Lake street and Seventh avenue, San Francisco.

UNIVERSITY OF CALIFORNIA.

After the Freshman football game the Y. M. C. A.'s of the two universities held a joint rally and reception in Stiles Hall. The innovation was a decided success, and did much to bring the two organizations into closer touch. The Pacific Grove meetings will be held this year from December 29, 1905, to January 7, 1906. Among the speakers whose presence is always looked forward to are the Rev. F. W. Clampett, D. D., and the Rev. C. R. Brown. These meetings are awaited by the students with much pleasure, for at them many have their religious troubles settled, and the associations consider themselves fortunate in being able to have such strong men as those who usually go from the large city parishes.

The University Chorus, under Dr. Wolle, the head of the new department of music, has over two hundred and fifty voices. The chorus is now practicing the Messiah, and is making enthusiastic progress. The influence of this chorus and of the high class of music that for several months has been rendered at the "half hour of music" in the Greek Theater Sunday afternoon, and also the influence of the choir at the Memorial Church of Stanford University and of the organ recitals there will do much to raise the musical standards of the people in California. Along the same lines of musical instruction there should be some reference to the "half hour of organ music" Thursday afternoons at the Unitarian Church in Berkeley. The building is darkened, and one sees nothing save the light by the manual; the whole attention is centered on the harmonies of the organ, which is very well manipulated by Miss Wellendorf.

It is not too much to say that the treaty between Japan and England is likely to become a great human document, the record of a vast change in human affairs and the introduction to a new chapter in the history of mankind.—The Outlook.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector. Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.

EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

New subscribers can obtain the SPIRIT OF MISSIONS and the PACIFIC CHURCHMAN for $2.50.

We are also authorized to receive new subscriptions to THE CHURCHMAN (of New York) and THE PACIFIC CHURCHMAN for $3.00.

The City and County Hospital, San Francisco, Cal.

The San Francisco Training School for Nurses offers a course of training in all branches of nursing to young men and women, between the ages of twenty and thirty. Requirements for admission: good health; good moral character, and a grammar school education, or its equivalent. Classes forming November 1st and January 1st. A Post Graduate Course is offered to a limited number of graduate nurses. For prospectus address—
MISS RUTLEY, City and County Hospital, San Francisco

WANTED—A young girl, about 17, to help with housework and the care of children in a clergyman's family, living at San Rafael. Moderate wages. Apply in person or write to Mrs. Ernest Bradley, 836 Fulton Street, San Francisco.

An experienced English lady, age 27, desires a position as governess or companion to girls. Can teach Latin, French, and piano, and all branches of English. Address, stating salary, to Miss Hester Cooke, R. F. D. 3, Santa Barbara, Cal.

The moment we feel angry in controversy we have already ceased striving for truth, and begun striving for ourselves. —Carlyle.

O Lord I cannot plead my love of Thee;
I plead Thy love of me;—
The shallow conduit hails the unfathomed sea.

MISSIONARY COMMENT

MISSIONS TO SEAMEN.

The missionary work of the Church is always a fruitful topic for conference and discussion. It is a favorite phrase on the lips and pen of every advocate of missions. The man who is seeking to establish a small parochial Sunday-school mission will make appeals for that work in the name of the great missionary work of the Church. Likewise he who yearns to win the islands of the sea and penetrate to the very heart of heathen lands pleads for that cause as the missionary work of the Church. This is as it should be. The smallest parochial mission in the weakest of parishes is as much the work of God as is the formidable enterprise of reaching unto the uttermost ends of the earth. Too often, however, this phrase—the missionary work of the Church—is contracted and made coterminous with that special parochial or diocesan work which is immediately at hand. In other words, the term with some people becomes exclusive rather than inclusive, local instead of universal. In our experience with missionary sermons or meetings and their programs—programs which have run through what was considered all phases of the missionary work of the Church,—it has seldom been our lot to see any mention on the program of MISSIONS FOR SEAMEN. It is not easy to account for this, located as we are beside one of the largest and most magnificent harbors in the world, where all the nations of the earth are represented on the water-front in ships. Surely this department of the missionary work of the Church in America has been overlooked long enough. Our very position on the Pacific Slope demanded that our voice should be raised in this cause. And it is with gratification that we remind our readers that the Bishop of California was the one to raise the question and bring the whole matter to the attention of the General Convention which met last year in Boston. The result of that effort is summed up in the following paragraphs taken from the journal of that convention:—

"In view of the vast shore lines of our national sea and inland waters, and the increasing numbers and importance of our ports as exhibited in the total of 1903 of nearly one hundred and forty thousand men in the crews of American vessels alone, not to mention those of foreign nations frequenting our ports; and further,

"In view of the opportunity and promise so largely tested by local agencies with a noble record at various points where the care of the sailors has already received attention, confirming the wider experience of the General Missions to Seamen Society of the Church of England, a society which, on our Pacific seaboard and elsewhere, has done not a little to further this work; and,

"Not forgetting that as the General Convention of 1907 is to take note of the three hundredth anniversary of the founding of Jamestown, one interesting suggestion in that connection is that under that true pioneer priest, Robert Hunt, our Church forefathers with their faith and worship went down to the sea in ships, as they brought that faith and worship to this new land; it is

"Resolved, The House of Deputies concurring, that a joint commission, to consist of three Bishops, three Presbyters, and three Laymen, be appointed in order to concert measures—

"1. To further co-operation between existing agencies in this work among sailors, where it is practicable.

"2. To foster, under due diocesan and local authority, the opening of new centers for such work in our seaports and inland ports where opportunity offers.

"3. To raise up trained men and develop means for the strengthening and extension of such agencies, and especially to evoke a more general habit among our Church people of devoting thank offerings made in connection with the use of the Thanksgiving For a Safe Return from Sea, to the maintenance of the work.

"4. To report to the next General Convention any data or recommendations which this Commission in its judgment may deem germane or helpful to the work among sailors.

"The House of Bishops appointed as members of the Commission on its part the Bishop of New York, the Bishop of California, and the Bishop of Massachusetts.

"The House of Deputies appointed as members of the Commission on its part:

"Presbyters—Rev. John Harding, Philadelphia; Rev. David J. Evans, San Francisco; Rev. Archibald Mansfield, New York.

"Laymen—Mr. W. W. Frazier, Pennsylvania; Mr. B. Preston Clark, Massachusetts; Mr. W. Mynderse, Long Island."

This action is a large step by the Church in America toward assuming its rightful responsibility for "those who go down to the sea in ships." It is not, perhaps, realized that the splendid work which is being done at the Seamen's Institute in San Francisco and Port Costa, as well as at Portland, Oregon, Tacoma, Washington, and Honolulu, was instituted and is carried on by the Church of England's Missions to Seamen Society. We cannot but feel that it is a reproach to our Church that this work should any longer have to depend on the Mother Church, as it is now doing. All the funds spent for the support of the institute were solicited and collected in California, with the exception of the salaries of the chaplain and assistant, which is supplied by the Church of England Society. It is, therefore, but a small step, as far as the work in San Francisco and Port Costa is concerned, to make the work wholly American.

THE SEAMEN'S INSTITUTE, S. F.

Twelve years ago, under the enthusiastic leadership and missionary spirit of the Rev. James Fell, who traveled all the way from Liverpool, England, for the purpose, a Mission to Seamen was started on the water-front in San Francisco. The Missions to Seamen Society in England refused at first to become responsible for the work, as they felt (and rightly so) that such work in America belonged to the American Church. Eventually, however, the work was undertaken by them and carried on under their auspices to this day. To understand and realize the value of the excellent work that is being done by the institute, one would have to be somewhat familiar with a knowledge of the terrible temptations and seductions which sailors have to contend with when they go ashore after being confined on a vessel for a long voyage. They land with all their wages in their pocket, and every seducing spirit of evil incarnate awaiting them at the foot of the gangplank. Only those who have ever experienced these conditions can understand what "a port in a storm" the institute proves to those men—and they are not very few—who desire to maintain their manhood and respectability. The following we take from the last annual report as indicative of some of the lines of work carried on:

SOME STATISTICS.

"Over 1,500 visits paid to ships alongside.

"Over 500 visits paid to ships at anchor.

"Over 200 visits paid to hospitals where seamen hap pened to be.

"Over 27,000 seamen have made use of the institute, whilst some 8,000 have attended our services.

"Two hundred and fifty seamen have been present at the lectures on 'First Aid to the Injured.'

"Seven hundred and thirty-eight parcels of literature have been placed on board outgoing vessels.

"Over 4,000 letters have been received for seamen, and in a great many cases sent on to them.

"Ten seamen have been confirmed by the Bishop, and there have been five baptisms.

"We do not wish any one to judge of the work merely by these statistics, which are always apt to be misleading. There is much that can never be shown on paper, which is known only to the Great Giver of all blessings."

It is true no work of God can be measured by mathematics—but these figures are indicative. Now, what can the Church in California do for this missionary work of the Church? One practical line we would suggest which may lead to good and large results. Let every rector willingly and heartily give the chaplain of the institute one Sunday morning in his pulpit every year, to tell his story, proclaim his message, and giving him the liberty to plead for both workers and funds, including the offering of the morning. This at least we may do —we ought to do. We owe it to the Church that we do all we can to set her right in this matter.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary — Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Diocesan Meeting.—Monday, November 6th, 2:30 p. m., in the Sunday-school room of St. Paul's Church, San Francisco.

Officers' Meeting. — 1:45 p. m., same place and date.

Quarterly Meeting, Marin County Branches.—Thursday, November 2d, 3 p. m., in the Guild Hall of St. Paul's Church, San Rafael. Dr. Mary V. Glenton, in charge of Elizabeth Bunn Memorial Hospital, Wuchang, will address the meeting. Dr. Glenton was first known to California women in her work in Alaska. She is returning to China after a vacation. She will arrive on All Saints' day and will sail on the Siberia on the 4th. This is likely the only opportunity to meet Dr. Glenton that her short stay permits. All are cordially invited to attend this meeting. Sausalito ferry at 1:45.

Quarterly Meeting of Alameda County Branches.—Thursday, November 9th, at St. Andrew's Church, Oakland. An attractive program is in preparation which will be announced in the local churches. All branches within the county are requested to send representatives, especially those of the Junior Department.

On the afternoon of October 13th the Secretary attended the annual meeting of St. Paul's Branch, San Rafael, and assisted in the preparation for the winter's work. Mrs. Neale, owing to temporary absence, felt compelled to resign as President, and was unanimously elected Honorary President. Mrs. Charles Hitchcock was made President. Miss K. C. Towle retains for the present her offices of Secretary and Treasurer, and Mrs. H. O. Howitt assumes the care of the United Offering.

The gathering was made a very pleasant occasion by Mrs. Neale, who, although absent, will continue her interest which has so long held together these constant workers.

ATTRACTIVE AND VARIED STYLES

Nelson's Prayer Books and Hymnals

The finest product of the bookmaker's art, printed on fine, white paper and Nelson's India paper, beautifully bound in substantial leather and other fine bindings, also

White Bindings for Bridal Gifts.
The Oblong Editions are Dainty and Unique.

Over 400 styles. Prices 60 cents and upwards.

The Holy Bible with Apocrypha

And the Marginal Readings Adopted by General Convention.

Authorized to be read in Churches and Issued by Authority of General Convention.

Prices $1.75 to $40.00

Catalogue and Specimen pages mailed free. Books sent postpaid on receipt of price, by

THOMAS NELSON & SONS, Publishers, 37 East 18th St., New York.

By the Rector's invitation the Secretary visited the women of St. John's Church, Stockton, on St. Luke's Day. The Holy Eucharist was offered in the morning, with special intention for Missions. At 3:30 p. m. the work of the California Branch was explained and discussed and the Auxiliary was organized as a separate society, with the following officers: President, Mrs. F. E. Dunlap; Vice-President, Mrs. W. W. Correll; Secretary and Treasurer, Mrs. W. S. F. Whale.

Many of the ladies who had done good work when the Guild and the Auxiliary were one organization are ready to undertake responsibility in the new society, and we look forward to the time when St. John's Branch will be a center of Auxiliary life in its neighborhood.

The Junior Department. — A meeting of the officers of the Junior Auxiliary was held Saturday morning, October 21st, at Trinity Church, and nine responded. The question of the Advent Tents was discussed, and as it was impossible to get them in time, it was decided to get chests instead. The motion was made and carried that as soon as Junior members could take up the responsibilities of the Woman's Auxiliary they should become members of that organization. The Secretary was invited to visit the different branches and so learn what is being done. It was decided that membership cards had proved ineffective. Instead, a leaflet telling the object of the Junior Department, with the prayer as set forth by the Bishop, will be issued.

The Secretary requests all clergy desiring to form branches to communicate with her, and all branches not represented at the late meeting to report what work they have in hand or what new work they may desire.

SEAMEN'S INSTITUTE, SAN FRANCISCO.

We are glad to welcome the "Wayfarer" and the "Hougemont" from England, and the "Clan Graham" from Australia, among us once more, bringing, as they do, friendly and familiar faces. This is the fourth trip of the latter ship in as many years to this port. Last week the "Red Rock" and the "Windsor Park" sailed for England. The "Inversnaid" went to Eureka, but will return.

The concerts this month were unusually good. On September 20th Mrs. Fox brought the children from the Maria Kip Orphanage, and their sweet voices reached all hearts with old familiar lullabies, patriotic songs, and up-to-date opera airs. We thank Miss Walby for her concert on October 4th, Miss Sabin for hers of October 11th, and Mrs. Baker for hers of October 18th.

One evening when the October harvest moon was at its brightest Mr. Digby led a large company of sailors to the Cliff House beach, where Mr. Collison and a number of ladies met them. Bonfires, trying to lighten the duties of the moon, dotted the beach. Why couldn't we have one, too? Accordingly the boys set to work and very soon one somewhat less than a ship's proportions attracted the attention of a wakeful guard-

ian of the peace, and lo! the arms of the law soon reduced the pride of the evening to a few sad embers. But energy, you know, is never wasted. From fire to fun was a quick change. Games, fruit, songs, and jolly companions filled an enjoyable evening.

The Institute cricket team won three out of the five matches played with Captain Auld's team in the Recreation grounds of the park. We are bound to acknowledge that much of the successes on both sides were due to the keen, sportsmansike qualities of our earnest supporters, Captain Auld, of the "Kynance"; Captain Parker, of the "Sardomene," and Captain Easson, of the "Port Stanley," who not only played themselves but brought their boys to play as well.

Football succeeded the cricket season when the first match was played last Saturday—being Trafalgar Day,—and in honor of which Captain Parker, of the "Sardomene," and his boys, together with Captain Easson, of the "Port Stanley," and his boys and some of the "Hougemont," played the "Albions." Owing to a scarcity of "Albions" the "Hougemonts" supplied the places of the missing ones. Captain Parker's team was defeated, but not disgraced.

Lord Nelson's victory, the centenary of which is now called Trafalgar Day, was much more happily celebrated in the evening at the Institute.

At the conclusion of a banquet, the tables of which were decorated with flowers, the British Ensign and Stars and Stripes, and while still gathered around the board, Mr. Digby sketched a brief account of Lord Nelson's life, and a full account of his famous battle, bringing out the fact that he was a man with profound reverence and a God-fearing man. When he lost his arm he sent in a prayer of thanksgiving to be offered by his rector in London.

Speeches and toasts were followed by races for prizes. Miss Sabin's musical program was thoroughly enjoyed during the rest from the games, and especially Miss Walby's songs. This gala evening closed, as usual, with clasped hands and Auld Lang Syne.

DIOCESAN NEWS.

San Francisco.—Cathedral Mission of the Good Samaritan.—Rev. J. P. Turner, priest in charge.—On All Saints' Day, November 1st, at 11 a. m., Bishop Nichols, assisted by the priest in charge of the Cathedral Mission, will hold a service of benediction, setting apart for its use the new part of the building. This service will mark the completion of the Kip Memorial Fund, and two tablets—one to the memory of the late Rev. W. I. Kip and one to the memory of the late Mrs. Maria B. Judah—will be unveiled. There will also be a celebration of the Holy Communion and an address by the Bishop of the diocese.

The Cathedral Mission Choir, augmented by a full orchestra, will render the oratorio "Christ and His Soldiers" on Friday evening, November 3d, at 8 p. m., at the chapel of the Mission. Mr. William H. Holt will direct.

Fresno.—St. James' Church.—Rev. H. S. Hanson, Rector.—We very much enjoyed the visitation of the Archdeacon on Sunday evening, October 29. The ladies of St. James' Guild are working with feverish excitement for the new rectory, which it is hoped will be commenced some time in November. St. Margaret's Chapter has undertaken to complete the chancel by having the walls tinted and other improvements made.

The Junior B. S. A. is in a flourishing condition, and at the suggestion of the Rector has installed a men's club in the parish. Any boy or man from the age of 14 years up, of good moral character, may become a member. The clubrooms are to be in the crypt of the church. Games, reading matter, social and mental improvement are the objects of the club.

The Sunday-school is about to install the curriculum of lessons recommended by the Sunday-School Commission, also the Envelope System, believing that, as a rule, our people are not taught early enough the Worship of Giving.

The Convocation of the San Joaquin will meet in the parish church some time in November.

Miss Blanch D. Tuttle has been appointed Parish Visitor by the Rector. Much good work is being done by her in calling on strangers and making them feel at home in the parish.

Hanford.—Church of Our Saviour.—Rev. D. M. Brookman, Rector.—The moving of the Church building into the residence section of the northern part of the city has been brought by the Rector, the Rev. D. M. Brookman, before a meeting held for that purpose, and after much discussion of the arguments for and against the move was left open for further consideration. A considerable majority, it is said, favor the change of location, while, on the other hand, a minority by no means negligible are strongly attached to the building where it stands, and consider its proximity to the business section an advantage. The moving should be done as soon as possible, but the final decision rests, of course, with the Vestry. Some lots on Myrtle street on which an option has been obtained are thought of for the new location.

San Francisco.—All Saints' Church.—Rev. W. E. Hayes, Rector.—This church has just been removed to its new location on Waller street. The alterations contingent upon removal will give room both for the increasing congregation and the rapidly growing Sunday-school.

Tuolumne.—St. Michael's Church.—Rev. W. H. Wheeler in charge.—On Tuesday evening, October 17th, a reception was given to the Rev. W. H. Wheeler by the ladies of St. Michael's Guild, who are most happy over the arrival of a permanent clergyman in their Mission. After long and patient waiting Mr. Wheeler has been placed in charge of this work, and his people are enthusiastic over all his plans, and have welcomed him warmly. These faithful women have bravely struggled on alone to keep things together and have succeeded in meeting their every financial obligation. If arrangements can be made they hope to have their church consecrated on Whitsunday, and are looking forward to the service with much pleasure. This Mission was organized by Archdeacon Emery in January, 1902, and the following Whitsunday the church was opened, fully equipped for services. Mr. Emery remained in charge until a fine Sunday-school was started and the Guild had made the first payments toward liquidating the debt upon the building. Most of the furnishing was done by the Woman's Auxiliary. The Guild Hall was prettily decorated for the reception, and the members feel that they are fortunate in having secured the services of Mr. Wheeler, who will find them ready to help him whenever their assistance is required. Too much cannot be said in praise of these women, who have so nobly performed their duties through all discouragements.

Sonora.—St. James' Church.—Rev. W. H. Wheeler in charge.—A reception was given to the Rev. W. H. Wheeler in the parish house on the evening of October 19th and was largely attended by the Church people and many from the denominations. The rooms were beautifully decorated with colored crepe paper, maple branches, and flowers, by the ladies of the Guild and St. James' Missionary Society, under whose direction the reception was given. The members of this Mission are equally enthusiastic over the arrival of Mr. Wheeler, and a most prosperous and happy year is anticipated by all who are actively engaged in the work. Already the Sunday-school has increased from ten or twelve scholars to twenty-five, and the Guilds have many plans for future work. Mr. Wheeler has a most interesting field and will be equal to the task assigned to him. This flock has long been unshepherded and feels delighted to know that a clergyman has at last been placed in charge.

ALAMEDA COUNTY.

Monday Club.—The regular meeting was held October 16th with every member present. Besides the members there were also the Bishop of the diocese, the Dean of the Convocation of San Francisco, the Archdeacon and the Secretary of the diocese. The meeting was for once somewhat formal, though the visitors had been told that the Club never had formal meetings. It is hoped such accidents will never occur again. The Club decided to ask the Convocation to establish districts for local missionary enterprise. These districts are to have interconvocation meetings and will report to the Convocation. After the meeting the Club entertained its visitors at lunch in St. Paul's Guildroom. The Club bade Godspeed to the Rev. William Carson Shaw, who was preparing to leave on the Thursday following. It also welcomed to Alameda County the Rev. Edward Allen McGowan, who has come to St. Matthew's, South Berkeley. It was the first meeting after the ordination to the priesthood of the Club's Secretary, Rev. F. U. Bugbee, and he was given a cordial reception.

Apart from the meeting of the Club, but not apart from its future meetings, it may not be amiss to remark that with the departure of the genial Rector of the Advent, and the news of a call extended to the Rev. Charles T. Walkley by some parish in the degenerate East, the writer wonders if the Club will be as happy an organization as it has been The members have come to know each other so well that it is like breaking up a family to have one of the Brothers in Christ depart.

South Berkeley.—St. Matthew's Church.—Rev. E. A. McGowan in charge.—The first Sunday in October the new Vicar took charge and celebrated the Holy Communion and preached his first sermon. It is needless to say that in a growing community, and with people who are anxious to develop the Mission into a parish, Mr. McGowan is finding a field for work in some respects larger than the vast areas he has covered during the past years. Thursday, October 12th, a reception was tendered him by the Mission at the home of Mrs. Bayley, 2742 Fulton street. The house was filled and many of Mr. McGowan's old friends among the clergy were present. The Archdeacon and the Rector of St. Mark's spoke a few words of welcome, to which Mr. McGowan responded. The Rev. Clifton Macon of Trinity, Oakland, who attended the Divinity School at the same time with Mr. McGowan, was present. On October 20th the entertainment of the "Jolly Picnic Party" was repeated for the benefit of the organ fund. As it was under the direction of Mrs. Oxley, it was naturally successful and well rendered.

Berkeley.—St. Mark's Church.—Rev. E. A. Parsons, Rector.—The contract for the Guildroom of All Souls' Mission, North Berkeley, has been let and the work begun. Kidder & McCullough have the contract. Mr. John Galen Howard is the architect. The lot was given to the Parish last year by Mrs. Kellogg, and nearly $1,000 has been raised, so only a little will have to be borrowed. On Friday, October 20th, the Ladies' Aid Society had their annual birthday party, and, as usual, made it a success both socially and financially. The Choir has had many recent additions, but it is very sorry to record the departure of some of its old stand-bys. Miss Alice De Camp has left to go with her father to Mexico, and Miss Madge De Camp is to marry Mr. W. T. French and go to Los Angeles. It is very hard to lose these two members, and as contraltos their places will not be easily filled. The Rev. W. E. Hayes of All Saints', San Francisco, came over and kindly showed some of the boys how to organize a Castle of the Knights of King Arthur. The boys are very enthusiastic about the work and many others are very anxious to join. On October 24th the Brotherhood of St. Andrew was addressed by Mr. Shelby on the work of a Chapter and he gave the local Chapter much valuable advice.

CHURCH HOME FOR BOYS

While a duly accredited Diocesan Institution, being connected with the Cathedral Mission of the Good Samaritan, the Church Home for Boys does not restrict its help to those of Episcopal parentage, but is thoroughly undenominational in its work.

The purpose of the Home, as stated by the Committee on Church Charities in its report to the Diocesan Convention of 1905, is "to provide a home for boys at the critical period, when they are discharged from State and other institutions eleemosynary on account of age."

The Home, established about six years ago, is at present housed in a rented building at No. 12 Essex Street, off Folsom Street, between First and Second Streets, San Francisco.

The Governing Board consists of the Bishop of the Diocese of California, and a Standing Committee, as follows: Rev. John Bakewell, D. D., Rector Emeritus, Trinity Church, Oakland, Chairman; James R. Pringle, Esq., attorney-at-law, Mills Building, San Francisco; Mr. James K. Moffitt, cashier First National Bank, San Francisco, and Mr. Joseph C. Astredo, Secretary and Superintendent.

This work has the indorsement of a Committee, appointed by the Merchants' Association and the Associated Charities, and "designed to protect the community both from fraudulent and from inefficient enterprises soliciting in the name of charity, and to set a standard of efficiency below which no indorsed charity shall fall."

This committee, known as the Charities Indorsement Committee of San Francisco, states in its latest handbook that "The Church Home is unique in its work in San Francisco, and fills a need that is recognized by all child-caring societies."

The Home enjoys the full confidence of the Superior Bench of San Francisco, especially the Juvenile Court, and is recognized by that court as an important agent in the advancement of the city's work for the reclamation of young boys.

In his report to the Board of Managers, for the year ending January 31, 1905, the Superintendent states that "the total number of boys cared for during the year was 52. The monthly average was 23 boys [at present 21 boys]. Seventy-two applications were received from boys who could not be accommodated because of the crowded condition of the Home when the applications were made." According to this report boys were received from the following sources:

Juvenile Court, 10; Associated Charities, 5; city churches, 2; street, 6; St. Matthews' School, San Mateo, 2; Armitage Orphanage, San Mateo, 4; West Oakland Home, 1; Nursery for Homeless Children, 1; parents, 7; Society for Prevention of Cruelty to Children, 2; making, with the 12 in the Home at the beginning of the year, a total of 52.

The conditions on which any boy is admitted are:

(a) There must be available facilities for his accommodation.

(b) His need of the help given by the Home must be apparent.

Having entered, a boy may remain at the Home until he is able to take care of himself. The only exception to this rule being the case of one whose conduct has become an actual menace to the institution.

This work is becoming more and more a factor in the commercial life of the city. It is the policy of the large and important houses to educate worthy boys in their respective lines of business, starting them from the very beginning and paying them merely nominal salaries, like $4.25 a week, until they prove themselves punctual, diligent, honest, capable, and expeditious, and then advancing them in position and increasing their salary, a course not pursued for the sake of economy, but to enable boys with good home backing to grow into commercial occupations, beginning with such pay as their services are then worth. It would be impossible for any one having to support himself to live on $4.25 a week, except at an institution like the one under consideration. Here the Home comes to the rescue as a friend in need. A good room, shared with others; three substantial, well-cooked meals a day; laundry and mending, for $3 per week, leaving a little for clothing and incidentals, constitute the accommodations for each boy; none, however, being at any time turned away for non-payment of board.

As a result, too, the institution is almost entirely self-supporting, last year 88 per cent of the cost of maintaining

the Home having been furnished by the boys themselves. Since good positions are secured as soon as possible for every one who enters, the resources of the Home are increased in proportion to the number of its members, and they are from the very start prompted to acquire technical skill of some sort, to be industrious, methodical, thrifty, and properly self-respecting.

With $180.86, the amount of cash on hand February 1, 1904, the total receipts for the year were $3,595.36, the expenditures amounting to $3,584.37, leaving a cash balance of $10.99. The cost per month to maintain each boy was $13.31.

The social postulate, upon which the ultimate success of the work must depend, is the endeavor to make up as far as possible to the boys the loss they have sustained in being deprived of the constructive influences of a good home. And because the home idea is the dominant feature of the work, no more than thirty boys could well be cared for in an institution of this kind. Under the faithful and able administration of Mr. Joseph C. Astredo, assisted by his estimable wife and mother, the Church is emphasizing, in the daily routine of this Home, the intrinsic value of family life. It is with true Christian instinct that the Church brings to bear upon the boys committed to her care, especially during the periods of adolescence and early manhood, the influences of a good home. There is no severer test to which any home can be put than that which comes in the attempted guidance of boys between the ages of 14 and 21 years. It requires men and women of faith and prayer, strong in character and loving in heart, with a good endowment of common sense, and with knowledge of the physical, mental, and moral peculiarities of those with whom they deal, to solve the problem.

There are no set rules for this institution; the inmates are received into the home of the Superintendent, who cares for them as a father does for his own sons.

Like a large family, all sit down together at meals with Mr. and Mrs. Astredo, their three children, and Mr. Astredo's mother. They are all served the same food in the same way. Grace is regularly said. After finishing a meal, if any desire to retire before the rest are ready to depart, they may do so.

Quite in contrast to the stupid notion that any one can be nagged into the Kingdom of Heaven, the boys are allowed the liberty of choosing for themselves in regard to attendance upon Divine Worship. They are encouraged to go to church, but are not driven there. As a result they attend with a fair degree of regularity. It is the policy of the Home to revive their former religious impressions, and to build on the good that is discoverable in them. Those born of Congregational, Presbyterian, or Methodist parentage, or of those of any other Christian denomination, are encouraged to worship according to their family traditions. Any who have not been identified with a particular denomination are invited to attend service at the Parish Church, the Cathedral Mission, about two blocks off, on Second Street, near Folsom, all, however, being heartily welcome to worship there, if they desire so to do. The best influence in regard to this matter that is brought to bear on the boys is in the regularity with which the Superintendent and his own family attend the services of the church.

The boys are given in all that concerns them a wholesome amount of freedom, the purpose being to make them self-reliant and thoroughly honest.

Free use is permitted of the advantages afforded by the Cathedral Mission; a well-equipped carpenter shop, gymnasium, and reading-room. The boys are allowed, especially Saturday evenings, to attend places of innocent amusement.

At 10 p. m. the Superintendent goes the last rounds for the day to see that all are in bed, and requires any delinquents to give an account of themselves, sitting up and waiting for them to come home, and when they arrive, then and there giving them the counsel that immature years frequently need.

The moral tone of the institution is represented in the fact that the boys are made to feel that, so far as they prove themselves worthy of confidence, they are trusted, responsible, and equal members of a household.

One very valuable point in the policy of the administration is that the boys are encouraged to be helpful one to another, and to extend to others the same consideration they themselves received in becoming members of the Home. Only about twenty-four boys can be accommodated, and whenever one of that number has so far prospered in his work, and co-operated in fulfilling the duties of the Home as to make himself moderately comfortable in purse, and capable of manly conduct, he gives up his place to a less fortunate brother seeking admission, and goes from the Home to board with a family of the Superintendent's choosing.

Mr. Astredo states that of the boys cared for during the year, and not now under his direct supervision, four were sent to other institutions, two were dismissed, and twenty-three were placed with families, sent to the country, or left to take work that would not permit their remaining at the Home.

The justification for this work, and the correctness of the methods pursued, may be seen in the results attained:

(a) Nineteen of the boys in the Home are employed as follows:

Wholesale hardware, 2; printing office, 2; Risdon Iron Works, 2; railroad, 1; commission house, 1; machine shops, 3; stained-glass works, 1; wholesale candy house, 1; tailoring establishment, 2; fancy metal works, 2; errand boys, wholesale houses, 2.

(b) Fourteen have bank accounts with the Superintendent, and three have Savings' Bank accounts.

(c) Three voluntarily attend the Lincoln Night School to learn shorthand and business correspondence.

(d) Attendance on Bible Class and scientific lectures at the Cathedral Mission.

(e) Frequent requests made to the Superintendent, who has a library of about 100 good books for boys, for standard works, such as Shakespeare and Scott.

(f) One as the fruit of his work for four years faithfully followed is manfully supporting his widowed mother.

(g) Good manners and generally a respectful bearing towards the women of the household.

(h) Most of the boys retire at 9 p. m., being thoroughly tired after an honest day's work.

The record of five of those who have passed through the Home is as follows:

In the early days of the institution, some five years ago, a young man of twenty years, a Stanford University graduate, whose parents live in the southern part of the State, was able to keep at work at the Union Iron Works, by living at the Church Home. Later he took a post-graduate course in naval architecture at Cornell University, Ithaca, New York, which led to his appointment as a United States Naval Inspector at a salary of $150 per month, and at the same time to a position in the public schools here as instructor in that subject at an additional salary of $50 per month.

Of the other four, one is a salesman in a large wholesale hardware house; one, a salesman for a prominent grocery house; and two are in the employ of packing-houses.

The financial needs of the Home are:

(1) Additional subscriptions so as to leave, after meeting the amount of current expenses, about 12 per cent, not covered by the receipts from the boys, an amount sufficiently ample to make the Home not only solvent but also progressive.

(2) Subscriptions to a building fund, for the erection in a more suitable locality, of a building especially adapted to the work.

Note:—It has been estimated that of the 12 per cent of expenses for the year not paid by the boys, 11.71 per cent was for rent, the total expenditures being $3,584.37, and the amount paid for rent being $420, leaving .29 per cent, plus a certain per cent for taxes and insurance, to be raised to carry on the work, if the lot and building were owned by the diocese, and free from all incumbrance.

The management of the Home has already $1,600 in bank toward the new and necessary building, which sum is sure to grow, and we hope, to grow rapidly. If it should come to pass that any parish in the diocese should be casting about for a worthy object on which to bestow all or a part of their offering on next Easter, we would suggest that no better or more deserving purpose could be found than this new building for the Church Home for Boys.

We are indebted to St. Peter's Parish Report for the major part of this article.

Great hearts alone understand how much glory there is in being good.—Michelet.

Trust that man in nothing who has not a conscience in everything.—Sterne.

LITERATURE OF THE DAY

The Immanence of God: B. P. Bowne. (Houghton, Mifflin & Co., Boston, $1.00 net.)

This title inevitably recalls Illingworth's book on the Divine Immanence, but while the dominant thought in both is the residence of God in that whole framework of material things which we know as Nature, and the continuous operation of His power throughout its wide domain—causality, in one word—the methods of the two authors are entirely distinct. And there can be no sort of question as to the originality of Professor Bowne's work. Both are driving the same spike home, but each swings his hammer with a difference. Professor Bowne defines Immanence as "the Divine and omnipresent ground of all finite existence and activity." From this starting point he centers thought on "God in Nature, in History, in the Bible, in Religion." With regard to Nature as a whole he says: "The supernatural is the ever present ground and administrator of Nature, and Nature is simply the form under which the Supreme Reason and Will manifest themselves." This recalls Cowper's

"Nature is but a name
For an effect whose cause is God."

Then Mr. Bowne goes on: "This is the doctrine of the Divine Immanence to which philosophy is coming in its search after the cosmic causality. We come down, not to a world of lumps, but to a Living Will, which worketh hitherto, and which worketh evermore. * * * The commonest event—say the fall of a leaf—is as supernatural in its causation as any miracle would be, for in both alike God would be equally implicated." The chapter on God and the Bible is full of wisdom, and of warnings also, specially valuable at this time when a dull and refusing-to-learn conservatism is shrieking out warnings against the critics. The author advises: "It should recall its exploits with astronomy and geology and erology. It should remember that scarcely a step of progress has been made which has not been resisted by some one on the ground that it would overthrow faith in the Bible. * * * The most pronounced conservative now holds many things which were once rejected as heresy, but his mental attitude is fixed. He is ready to build the tombs of dead prophets, but living ones must be stoned." Again: "We have substituted for immediate dictation the conception of a historical and gradual unfolding in accordance with God's general laws in life and history and humanity, but we believe no less in the revelation; indeed, it seems to us diviner than ever, now that it has become more human; and more supernatural than ever, now that we trace God's universal natural methods in it." But he warns critics "that they should fix their attention on the central ideas of revelation and discern the subordinate and relatively unimportant nature of their inquiries. Christian thought does not center around the authorship of the Pentateuch, the unity of Isaiah, the inerrancy of the Biblical record, or the historicity of Daniel. It centers in the thought of God the Father Almighty; of Jesus Christ, His Son and Our Lord; of the sanctifying, inspiring, life-giving Spirit, and of the Kingdom of God. This is the gist and root of the whole matter."

We have exceeded our limits and yet not done adequate justice to a book which, small as it is, is a marvel of condensed thought and close reasoning. The few sentences we have been able to quote may serve to show the trend of the writer's aims, but it is a book without a wasted page and one that will richly repay the attention it exacts. It is emphatically a book for the time, and we most unhesitatingly commend it, to the clergy especially, and to all who are disturbed by the doubts or fears generated by theories of the hour. H. H.

Footprints of the Apostles, as Traced by St. Luke in the Acts: Dean Luckock. (Longmans & Co., $1.75.)

This work was published in 1897 in two volumes, when it came into our hands, and the interval has only deepened that opinion of its value which we expressed then. The author writes from the conception of the Acts as "setting forth the polity of the Church and connecting throughout its development with the agency of the Holy Ghost." There are sixty short chapters which are models of terse and lucid exposition, always with careful attention to the idea stated above and to the historical setting. Like his other book, "Footprints of Our Lord, as Traced by St. Mark," it forms an excellent manual for Bible classes and, if we may venture the suggestion, very good material for the evolution of sermons. Those of the laity, also, who wish to get a clear idea of the Bible and of the beginnings of Church History will find it extremely interesting. H. H.

Holy Wedlock: Young Churchman Company, Milwaukee; white leather, 75 cents; heavy parchment, 50 cents net.)

This is very markedly the most Church-like of these reproductions of the Marriage Office. The clear black type is a very good imitation of the old Books of Devotion, and it is rubricated. The Certificate is blazoned in crimson and gold, but with not the least suggestion of gaudiness. There is a special page for signatures of the Bridal Party and four more for friends present at the wedding. Any bride may be thankful to have such a memorial of her marriage. H. H.

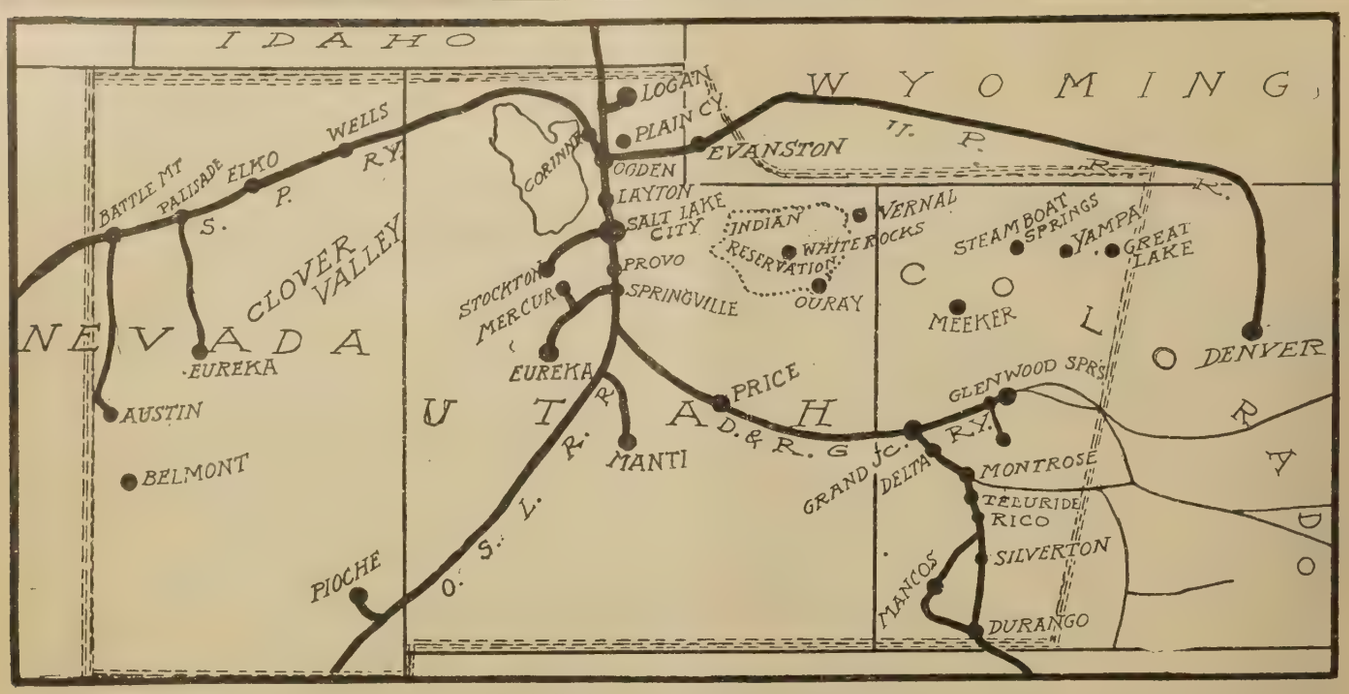
An Only Child: Eliza O. White. (Houghton, Mifflin & Co., $1.00.)

Everybody who has to do with children, and makes any effort to find good, wholesome stories for the pleasing of them, knows what a difficult quest they commit themselves to. The children are the best critics of the books written for them, and it would be a good thing if their deliciously candid verdicts could be more often substituted for those of the normal reviewer. That is not always possible, however. But in this case we are tolerably certain that we may predicate a very warm and flattering reception for this story from the youngsters for whose pleasure it was written.

MAGAZINES.

The **Nineteenth Century and After** for September went astray in the Postoffice and another copy has only just reached us through the courtesy of the publishers. There are two or three articles which ought to interest our readers especially. The Recent Increase in Sunday Trading applies primarily to English conditions, but it also applies here, where Sunday is becoming an obsolete institution. The paper on the Ecclesiastical Discipline Commission, by D. C. Lathbury, late editor of the **Guardian,** is interesting also. Mr. Mallock's deliverance, "Christianity as a Natural Religion," is clever, of course, but he is not nearly so infallible as even the Pope, for instance. Besides these there is much else.——**The Nineteenth Century and After** for October is full of timely and interesting matter. The Trial of Jesus is a severe arraignment of the recent book by an Italian writer on that subject which has started a very promising little controversy. But there is a monograph by Cosmo Innes, a Scotch lawyer, who puts the facts of Our Lord's trial in a much clearer light than either Rosadi or his present critic.——**Impressions,** Paul Elder & Co.'s Quarterly, has for frontispiece a fine photograph of one of Cadenasso's pictures. Adeline Knapp and W. Beck Meyer put their names to the Saga of Regnar Loderog—rather a risky venture because provocative of comparisons—but they have done better than well. The other contents are interesting and clever.——**Everybody's** is notable, among other things, for a Foreword by E. E. Russell to a series of articles, "Soldiers of the Common Good." In these papers he proposes to show how needed reforms have been carried out in other lands. One sentence, at least, has a vivid meaning for San Francisco just now: "The signs multiply that Americans are beginning to weary of these things, of municipal misgovernment, the worst in the world, of the unkempt and barbarous aspect of our cities, the selfish attitude of public officers, and the perversion of all things good by the power of money." H. H.

All Books Reviewed in this paper can be obtained at lowest Prices at . . . "The New Book Store" 23 Grant Avenue



Jurisdiction of Salt Lake.

The Protestant Episcopal Old Ladies' Home, situated on Golden Gate Ave., near Masonic Ave., is a home for refined Church women over sixty years of age. Donations and endowments gratefully received by the Board of Managers.

Through Tourist Cars

Personally Conducted to

Eastern Points

The Southern Pacific Tourist Car Service is famous for its up-to-date equipment, courteous attendants and many comforts. It's the easy way to travel — no changes of cars or other worries.

Are you going East? Investigate this way of travel. You'll be surprised to find how cheaply you can go. Cars leave San Francisco every day.

Full particulars and illustrated literature of any agent.

Southern Pacific

C. A. MURDOCK & CO.

We Print Pamphlets,
Catalogues and Books as they
should be Printed

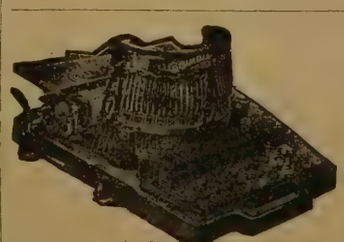
532 CLAY ST., SAN FRANCISCO

B. M. ATCHINSON & CO.

FINE BUTTER and EGGS Our Specialty

Orders by Telephone promptly attended to—Telephone **Grant 141.**

2-4-61-63 UNION SQUARE MARKET,
Cor. Powell and O'Farrell Sts.
Powell St. Entrance. San Francisco.



The Columbia Bar-Lock Type-Writer.

The Only High-Grade Visible Writer; 70,000 in use—1,500 on Pacific Coast.
Walter Scott, Manager Pacific Branch,
207 Montgomery St., San Francisco.
☞ **Installments and Rentals.**

"DOMESTIC"

THE LIGHT RUNNING

Sewing Machines and
Peerless Paper Patterns

Latest in Designs . . . . . .Perfect in Fit

FASHION SHEETS FREE

J. W. EVANS, AGENT

1021 MARKET STREET

South side, near Sixth

Security Savings Bank

316 Montgomery St., San Francisco

Guarantee Capital, $300,000.00.

Interest paid on deposits. Loans made.

DIRECTORS:

Wm. Babcock,	E. J. McCutchen,	Jas. L. Flood,
S. L. Abbot,	L. F. Monteagle,	J. A. Donohoe,
O. D. Baldwin,	R. H. Pease,	John Parrott,
Jos. D. Grant,	Warren D. Clark,	Jacob Stern.

Salt Lake Annual

The Missionary District of Salt Lake

Bishop Rt. Rev. F. S. SPALDING, D.D.

SALT LAKE CITY

Secretary of the Convocation—Rev. Geo. C. Hunting, Salt Lake City.

Treasurer of the Convocation—Rev. C. E. Perkins, Salt Lake City.

Registrar of the Convocation—Miss Sara Napper, 444 East First South, Salt Lake City.

Standing Committee—Rev. James B. Eddie, president, Salt Lake City; Rev. C. E. Perkins, M. L. Ritchie, Esq.; Prof. G. M. Marshall, secretary, Salt Lake City.

Diocesan Board of Missions—Rt. Rev. F. S. Spalding, chairman, ex-officio; Rev. James B. Eddie, Rev. C. E. Perkins, L. Beesley; J. H. Woodman, treasurer.

Corporations for Holding Church Property—Utah—The Corporation of the Episcopal Church in Utah: Rt. Rev. F. S. Spalding, ex officio president; Rev. James B. Eddie, Rev. C. E. Perkins, G. F. Putnam, Esq., Rev. Alfred Brown, John A. Houghton; secretary and treasurer, J. H. Knauss.

Colorado—The Episcopal Church in Western Colorado—Rt. Rev. F. S. Spalding, president; Hon. John T. Shumate, vice-president and treasurer; Rev. Hiram Bullis, secretary; Major S. J. Delan.

The District of Salt Lake is the largest in square miles within the boundaries of the United States proper; it includes parts of more States than any other District, and what is now under the charge of one Bishop was once looked after by four—200,000 square miles, parts of Colorado, Wyoming, Nevada, and all of Utah, and once cared for by Bishops Barker, Whitaker, Leonard, and Talbot. It would seem as if the present Bishop had a right to ask help. A good deal has of late been said about local self-support. The Bishop of North Dakota in his last Convention address declared that it would be his policy not to ask money from outside to build churches in the towns in this District, arguing that the community ought not to have an Episcopal church unless it could build it itself, and the Bishop of Olympia does not desire any help from outside. The Bishop of Salt Lake, on the other hand, hopes to build a great many churches, and he wants just as much help from outside as he can get. This does not mean that he doubts the wisdom of these other Bishops. He knows nothing about the conditions in their Districts, but after a somewhat careful study of the conditions in his own District (and he lived n Colorado twenty years before he became a Bishop) he is convinced that the policy of local self-help, exclusively, is not wise. As the conditions and the needs of the different parts of the district are explained he hopes others will agree with him and show it in the way that speaks the loudest.

UTAH.

First, let us take Utah. The Mormons are the most perfectly satisfied people on earth. They look down upon other religious teachers with condescending superiority. "What do you know? We have God's latest and most complete revelation, and God has blessed us with temporal and spiritual rewards." The usual criticism of the Mormons depends upon their past history, and as they have a past open to serious criticism harsh judgment is easy; but they have lived down part of their past by the help of the work that has been done by Christian workers in Utah. For

The Rt. Rev. Franklin Spencer Spaulding.

years our Church led in that work. Our schools in Salt Lake City, Logan, Provo, Springville, Plain City, Layton, and Moab gave the only education that hundreds of Utah's men and women have. But those schools were given up when a good public school system was established, and all the scholarships generously given by Eastern friends were transferred to Rowland Hall, making it a thoroughly up-to-date girls' boarding and day school, and available for many girls unable to pay the full charge for boarding students of $350 per year. The Church gives to the work of Utah $1,500 a year. Last year the Presbyterians spent in Utah $80,000, and the Methodist Superintendent told me he had $16,000 to spend on missionaries' stipends alone.

Present Church at Provo.

To talk about developing local self-support in Utah towns is quite useless. Take the town of Provo as a typical case. Provo is a Mormon town of 7,000 people. There is the Brigham Young Academy, a day and boarding school for young men and women, taking all pupils who apply, but possibly making a specialty of training Mormon missionaries. We have a good piece of land in an admirable location, a little tumble-down adobe building which used to be a paint shop, a Ladies' Guild of six members, and a few male communicants.

These faithful people are led by the Rev. George Townshend, who has recently been ordained Deacon. They cannot raise more than $15 a month toward his support, which must, since there is no rectory, be at least $900 a year. Besides, as Mr. Townshend goes to Springville, seven miles away, and tries to minister to the ranchmen in the neghborhood, some of whom are Churchmen, he must keep a horse and cart. To build a new Church these earnest people have used the only means in their power. They have written letters, sending them all over the United States, asking for help. These appeals are meeting with some response. To those who have sent money to Provo we are most grateful.

The fact that the Church has appointed a Bishop of Salt Lake means that she expects to do her share in the Christian work in Utah. Her methods have been most wise. Bishop Leonard and Bishop Tuttle did not antagonize the Mormon people. The work of the Church has always been quiet, earnest, conciliatory. If it has not made a greater number of converts it has won their respect. If we had the money to support three or four clergymen in towns like Logan and Vernal, letting them hold the services of the Church, minister to the few Church people, or people "who like the Episcopal Church," become acquainted with the people and talk to them as they find opportunity, they would do a great work. But that requires money.

Here is part of a letter I have just received from a physician in Vernal, where ours was the first Gentile church: "I would urge upon you the necessity of an early appointment of an efficient preacher and pastor to this place. It is desirable that the appointment be made as soon as possible, in view of the fact that a number of strangers are now sojourning here, many of whom, by my personal knowledge, are Episcopalians at heart, but in the absence of their own Church are attending the Congregational Church. Many of them have expressed their wish that a pastor be appointed and that two Sunday services could be held at our house of worship. Permit me also to assert that if this had been done some time ago your Church would have been **equally** strong in membership and attendance as the Congregational Church, which now has an average attendance of 100 on Sundays and is daily growing in strength and membership. Since the opening of the reservation and the establishment by the Government of town sites excellent opportunities present themselves. I would recommend that immediate steps be taken to secure town lots at Dora, the new town site of the reservation, and that an efficient clergyman be sent there within sixty days to make the necessary preparations."

Logan is a town of 8,000 people. It is situated in the Cache Valley about 100 miles from Salt Lake. Here is the Utah Agricultural College with over 700 students, and the Brigham Young College with nearly as many. The Church owns the best piece of vacant property in the town, but our poor little Church, a remodeled schoolroom, makes a poor showing beside the great Mormon Temple and Tabernacle. Yet what a chance for a good, sensible, tactful man to do untold good, not only among the few Church people in the town, but especially among the young men and young women from all parts of Utah! Rev. W. E. Maison, now engaged in secular work, gives his services freely and holds services once in two weeks in Logan, but when Mr. Maison goes away, as he expects soon to do, unless I have financial help I do not know how I can maintain the Church in this important place.

The work in Salt Lake City is in admirable condition. The Cathedral, under Dean Eddie, is a strong, growing, united congregation, and St. Paul's Church, under Rev. Charles E. Perkins, is in good condition in every way. Mr. Perkins is in charge of St. John's Mission, and the Dean overlooks St. Peter's Mission, while Miss Napper is indefatigable in her efforts in both missions and wherever she can find an opening.

At Ogden, where the parish is self-supporting, plans are being drawn now for a parish house, which will greatly help Rev. Mr. Brown in his work.

Thirty miles east of Salt Lake is the mining town of Park City, with its population of 6,000. Most of the rich people in Salt Lake dug their treasure out of the Park City mines, and having made their fortunes, moved to a better place to spend their money. But Park City has a number of faithful Church people who want regular services, which they have not had for more than a year.

South of Salt Lake are the smelter towns of Murray and Brigham, and here missions were once started, though they have since been abandoned. There is a splendid opportunity

St. Mark's Hospital.

for an earnest man to make Salt Lake his home and visit these three places, having besides a general oversight of the missions in Salt Lake itself, helping Miss Napper in the faithful and successful work she is carrying on.

St. Mark's Hospital is especially deserving and especially needy. There are few hospitals in the United States with as commendable a record as St. Mark's. It was established in 1872 and was the first hospital in Utah. It has been from the start a blessing to the mining camps, the railroads, the whole community. The wonderful thing about St. Mark's Hospital is that it has never asked help from the East. It began in two rooms, and to-day it has 140 beds and a plant worth $150,000. The gifts given toward this splendid institution have amounted to less than $25,000 and have come from very few people, $21,000 having been given by five generous persons, all of them Westerners. The hospital is to-day as useful as it has ever been. Though there are many other hospitals in the State, established largely through the example of St. Mark's, it is doing twice as much for the sick and needy as any one of them. Its staff, ever faithful and loyal, is composed of the most skillful physicians and surgeons of the city. Mr. Hunting, the superintendent, is careful and business-like, being vice-president of the Society of Hospital Superintendents in the United States and Canada, and Mrs. Crossland, head of the Training School, is splendidly trained and capable. The Training School is equal to any in the country, and applications for nurses are always gladly received. The report of the medical director, Dr. F. S. Bascom, for January 1, 1905, states that nearly 1,300 cases were treated in St. Mark's Hospital during the past year, and about two-thirds of the number were surgical, a large percentage being railway accidents of all degrees of severity, and yet our mortality rate is but 4 per cent, this including those patients who died within forty-eight hours, which are not usually so included. This is truly a remarkable record and demonstrates that patients have received every protection and most careful attention from both physicians and nurses. That the efficiency of the hospital might be maintained, a debt of nearly $40,000 has been incurred in the past three years. While the hospital is able to pay its running expenses, it cannot pay the interest on the debt. There is always more enthusiasm in giving money for a new hospital than for an old one, but there ought not to be when the old one has a noble record of splendid service and fills a very great present need. None of the rooms in the hospital have been endowed. There is but one endowed bed, for which Mr. Keysor of Salt Lake gave most generously $5,000. One wing is named for Dr. Hamilton, who was the first medical director. Two wards, the Walker Ward and the Bascom Ward, are named after generous donors, but the other two wings might be named for benefactors or their friends. Sunday-schools, Girls' Friendly Branches, Women's Auxiliaries, Daughters of the King, all may give to pay for rooms, beds, bedding, and furniture, and what they do will be gratefully acknowledged by an inscription stating the name of the donor. In most hospitals over many of the beds in the wards and on the doors of the rooms are brass tablets stating that the bed was paid for and the room furnished by such a person or such a society. There have not been more than three such gifts to St. Mark's. The debt of $40,000 means that these beds and rooms are still unpaid for, that the wards and rooms are still unendowed. Here is a list of the cost of the rooms and the beds and all the other articles which make up the equipment of the hospital:

To name the north wing	$25,000.00
To name a ward	10,000.00
To endow a room in perpetuity	7,500.00
To endow a ward bed in perpetuity	5,000.00
To keep a patient in a ward bed for one year	300.00
To furnish one room completely	100.00
To furnish one ward bed completely	50.00
One wheel chair	30.00
One bed frame	25.00
One chiffonier	15.00
One mattress	10.00
One invalid tray with service	10.00
One rocking chair	8.00
One rug	7.50
One wash stand	6.00
One straight chair	4.00
One pair of blankets	4.00
One pair of sheets	1.50
One spread	1.00
One pair of pillow cases	.50
One thermometer	.50
One hypodermic syringe	.50
One bath towel	.50
One towel	.25

Rowland Hall.

If any Auxiliaries or Guilds wish to send boxes, the sizes of the articles needed are as follows: Nightshirts, sizes 16 and 17; women's cotton nightgowns; sheets, 2¾ yds. long, made of seven-quarter muslin; pillow cases, 36x42; napkins, 24-inch; table cloths, 4 yards; tray cloths, 27 inches long; unfringed towels for bureau and stand covers; operating towels of birdseye cotton, 27 inches square.

Rowland Hall, the diocesan school for girls in Salt Lake City, has opened this year with an enrollment of 124 pupils. This is the largest number that has ever been enrolled (one-third larger than last year), and fills the school, both boarding and day departments, to its utmost capacity; in fact, we cannot accommodate comfortably more than 100 students.

The steady growth of the school for the past ten years has been very gratifying to those who have it in charge, but it brings many difficulties. No more pupils can be admitted this year, and there is usually a large demand for entrance to the day department in October, as people return to town for the winter, and boarders always enter after the Christmas holidays. There is no doubt that this will be the case this year and that one-third more might be added again

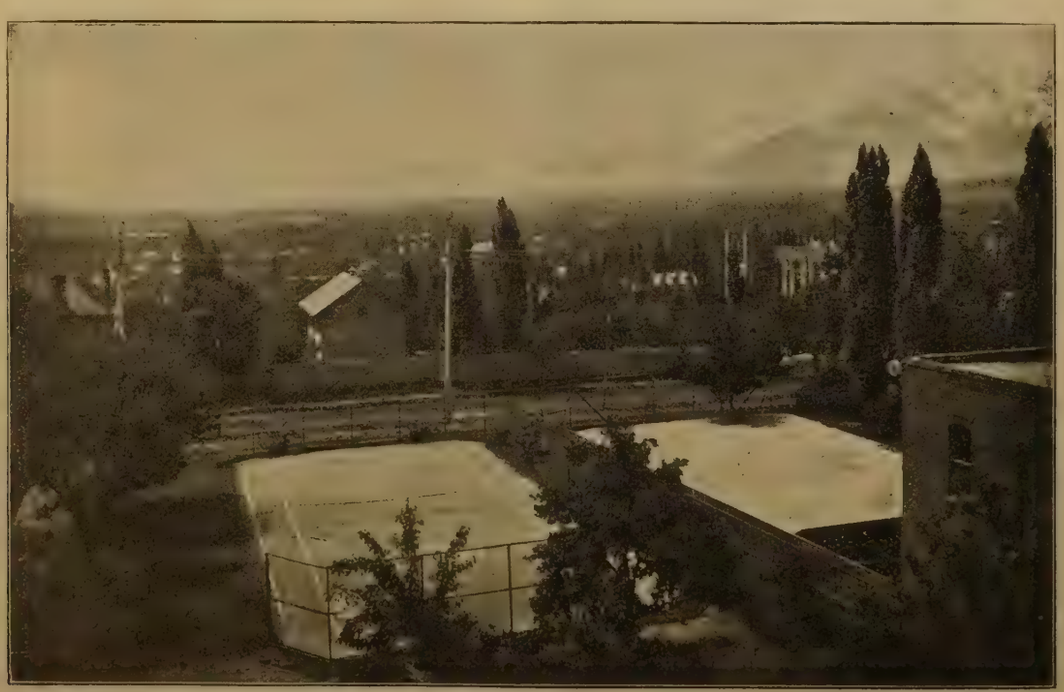
Rowland Hall Porch.

next year, but there is no room for the increase, and unless a new building can be provided soon the work must suffer great injury.

The boarding department of the school draws its patronage from a large territory—Montana, Idaho, Western Colorado, Wyoming, Nevada, and Utah. Girls come from families of all religious denominations, or of no religion, and, almost with no exception, are confirmed in the Church before they leave the school. They carry this Church influence to their homes on the ranches or in the small mining towns, and the Bishop often finds them keeping up a Sunday-school in a town where there is no clergyman and no religious service except that of the Mormons. When, at last, the Bishop is able to send a clergyman to these new fields, the way has been prepared for him by these Rowland Hall girls, and he finds them his strongest helpers in his Church and Sunday-school work.

of the Board, and more than half of the teachers are Mormon.

We often have Mormon children at Rowland Hall, but they become attached to our Church service, gradually form the habit of going to our Church with the school family, and at last enter the Church. For instance, one entire Mormon family was brought into our Church by a daughter who was educated at Rowland Hall. The eldest daughter of the family is now the wife of a clergyman, and two others are members of the Church and good workers in the Sunday-school and Guilds. Rowland Hall is the strongest weapon that our Church has against Mormonism, and there is an opportunity here unequaled in any other part of our country for building up an educational institution for girls which will have a wide-spreading influence. Our Church has the opportunity in a school, well established, with good faculty, excellent scholarly standing, and pupils asking for admission.



Rowland Hall Tennis Court.

The work done by the day department is, perhaps, even more important, for we are here in the very stronghold of the Mormon Church. The public schools are almost entirely in their hands, and unless the churches furnish opportunities for an education Gentile children must come under Mormon influence throughout their school lives. It will be readily seen how strong this influence must be when we consider that the public school Superintendent, all but two

Only the new building and equipment are needed. If we do not furnish this very soon, some religious denomination or some individual will furnish it, and the opportunity will be lost for us.

Three years ago the kindergarten department was dropped. This department enrolled from fifty to sixty children and was the only kindergarten in the city except the Mormon kindergarten, but it had to be sacrificed to give room for

Mr. Hersey and His Horses.

the other work of the school. It seems now as if it would be necessary next year to drop the first three grades of the preparatory department, but we shall thus give up to the public schools and to Mormon influence thirty-five children whose parents want to keep them with us.

When we think of the number of schools in the East that are struggling to get pupils enough to fill up their buildings and the thousands of dollars that are given yearly for establishing or enlarging schools in towns where there are already good public and private schools, we wish that we could reach those who have money to give for educational purposes and make them understand how much a Christian school is needed in the Far West and what a good opportunity our Church now has for filling that need.

Rowland Hall is now self-supporting, keeps up repairs, and has something to spend yearly for library and classroom requirements, but it can do more than that, unless such prices are charged that many of those who especially need the advantages would be debarred. The new building must come from the outside, and we hope that if it is generally known how much it is needed, what a good work the school is already doing, and what possibilities it has for the future, we shall not need to shut out the children of the preparatory department or refuse to take into the school children who are longing for the advantages which a Church school can give.

THE INDIAN WORK.

Price is a small station on the Denver and Rio Grande Railroad 121 miles east of Salt Lake. Here one takes the stage for the Indian reservation, 110 miles away. The Ute Indians were removed from Colorado in 1881. The Government decided that their reservation was unnecessarily large and this year 6,400 quarter sections of land were distributed by lot, over 50,000 people making application.

St. Elizabeth's Hospital and Church, White Rocks.

We have on the reservation two stations and four faithful, efficient workers. At Randlett, near the Ouray Government school, attended by a large number of Indian boys and girls, Mr. and Mrs. Hersey and their four children live.

The Government has given us the use of eight acres of land, and on this are three buildings, The Church of the Holy Spirit, the Missionary's Home, and the Mission House. We were hoping to enlarge these houses by joining them together, giving an extra room, which is greatly needed, and making it possible to go from one house to the other under cover, but there is a good deal of uncertainty about the future of our station at Randlett. The Ouray school has been sold for a town site, the money being used to enlarge the school at White Rocks, making it the one school for the tribe, and though Captain Hall, the efficient and friendly Indian agent, thinks the Government will permit us to keep the land, it may become a center for work among white settlers. In that case we shall want to establish a new point for Indian work.

Just now the Indians are much exercised over the abandoning of the Ouray school, declaring they will not send their children to White Rocks and begging Mr. Hersey to start a school for them. Just what will be the outcome time will show.

The residence of the agent and the largest trading posts make White Rocks an important and permanent point. Here Miss Carter and Miss Murray live in their Mission House and Hospital, and now they have a beautiful little Chapel.

An Indian Wedding.

The Government gave the lumber and Miss Carter's and Miss Murray's many friends contributed money to pay for the labor. The opportunities for usefulness are continually increasing. Now it is some abandoned Indian child to be looked after, now some poor Indian girl returned from school, broken down in health, who must be nursed back to strength, or made comfortable until she dies, now some helpless old woman left to die by her indifferent relations. If we might add to our staff a woman physician as medical missionary, the usefulness of the work would be increased. Perhaps some one who reads this will volunteer. Miss Carter and Miss Murray are supported by the Woman's Auxiliary United Offering.

NEVADA.

Nevada is a hard proposition. We have Missions at the following places:

1. Elko. Here there is a fine Church, Rectory and Parish Hall and a regularly organized parish, though until the late Church Missionary Society again pays to the District of Salt Lake its share of the interest on the Burr Bequest for Missions in Nevada the salary of the clergyman will have to be paid in part out of the appropriation from the Board of Missions.

SOME SALT LAKE ARCHITECTURE.
1. New Chapel at the White Rocks Indian Reservation. 2. A House Built of Small Packing Boxes at Tonopah.
3. The Church at Ely Next the Saloon.

2. Clover Valley is an agricultural district south of Elko, where there are a number of faithful Church people, who keep up an excellent Sunday-school and whom the Bishop visits when he can.

3. Ely is an old mining camp, 100 miles by stage south of Clover Valley, where new strikes of copper ore may revive prosperity and where we had a Missionary, Rev. Geo. F. Plummer, until August. We ought to have another man at work here, for we are the only Church at work except the Roman Catholics, and if we do not keep up our Mission, others will come in and take our place.

4. Eureka lies 100 miles west of Ely. It used to be a place of 20,000 people, but now there are not more than 800, though there is a fine stone Church and a roomy rectory, now somewhat out of repair. Mr. James Pardy is lay-reader and superintendent of the Sunday-school and keeps the flag flying.

Freighting in Nevada.

5. One hundred miles west of Eureka is Austin, though one must go 280 miles by rail to reach it, for there is no road across the desert. There is a fine brick Church and a pipe organ at Austin, and perhaps 600 people in the town. Mrs. Weller and Captain Gordon are the faithful pillars of the Church and keep up the Sunday-school, which is in a flourishing condition. You can take your choice between riding about 500 miles on the train or 125 in a stage to

6. Tonopah, a very rich and very new mining camp. Here Rev. John C. Johns is hard at work. We hoped by this time to have a new Church under way. About six thousand dollars were in sight, and an architect in Denver, who has built many Western churches, was asked to draw plans for a building to cost that amount of money. He was told particularly that buildings in Tonopah were expensive things. When his plans came and were submitted to the contractors the lowest bid was $18,000! The delay is aggravating, but

Where the Church Is to Stand at Tonopah.

A Nevada Coach—Repairing a Break.

Tonopah.

new plans are being prepared and some time soon we will have the Church—for Mr. Johnes is backed by a large and earnest guild and interested men.

Having reached Tonopah you cannot get home again without trespassing on Bishop Moreland's District, and it is very pleasant to get a sight of Rev. Mr. Darneille at Carson, Mr. Unsworth at Reno, and Mr. Bellam at Sparks.

Pioche—Old Mines in Distance.

Once back in Salt Lake City, and this is a journey of nearly 700 miles, the new Clark road to Los Angeles taken through Southern Nevada brings one to two old stations, Pioche and Delamar, and two new ones, Caliente and Las Vegas.

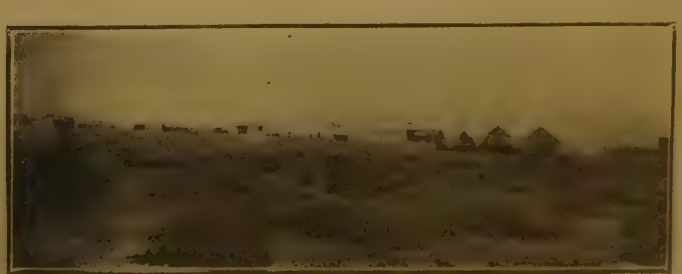
Court-House, Pioche—Cost $180,000.

Caliente and Las Vegas are railroad towns, and it is from Caliente one takes the stage to Pioche and Delamar, each thirty miles distant, though in different directions. Both mining camps show signs of a new boom. When I was in Pioche, in July, there were many prospectors looking over the old mines and new prospects, and a railroad, long since surveyed from Caliente, may soon be constructed. The great Delamar mine is still producing much mineral and

Culverwell Hall, Caliente, Nevada.

I was told that the old dump now being treated with new smelting methods has been estimated to be worth $2,000,000. We used to have a Church at Pioche, but it was moved to Delamar when that place seemed more promising, and there it burned down. Mr. F. W. Dickle, a faithful Churchman in Pioche, has kept the Church together, giving with the aid of his friends in the East a Christmas tree each year to the children, and now the Misses Osborne, graduates of Rowland Hall, have started a flourishing Sunday-school. I baptized eighteen at my first visit to Pioche. Some of the children were brought in wagons forty miles. The services were held in the court-house and the court-room was crowded at three services and there were at the early celebration of the Holy Communion twelve communicants.

I held the first Episcopal service ever held in Caliente, for it has become a more important place since the railroad was built. Mr. Culverwell lent me his hall, which is made



Las Vegas, Nevada.

of canvas and is used for dancing and political meetings, and between times as a place to keep wagons. There were nearly fifty people at the service.

Las Vegas is sixty miles west of Caliente. It is a brand new town, there being but two or three frame buildings in the place, the rest of the 1,200 people living in tents. There is no water for fifty miles east or west of this famous Las Vegas Spring. When the lots were sold at auction last spring $200,000 worth were disposed of in one day. When the very hot weather came (it was 110 degrees in the shade when I was there), a good many people left, but they have their land and will return. There is plenty of water, the town company has piped the town and sells it at reasonable rates, there is a large ice plant of the Armour Company and the town is a railroad division point. Besides this the automobiles for the Bull Frog District strike the railroad here, and if the camp proves permanent undoubtedly a railroad will be built and Las Vegas become a junction. The town company has very generously given me two lots for a Church in a good location. If a Missionary could live at Caliente, he could serve these four places and do most useful work. The people are not able to do very much towards his support, but they are generous and hearty and would do their share. Until a man can be found, the Bishop will have to go as often as he can, and the kindness and hospitality of the people to him on his last trip makes him wish he could go oftener.

WESTERN COLORADO.

Just before I was consecrated Bishop I saw Bishop Brewer of Montana. He said, "Your chief work must be in Western Colorado. That ought soon to become a Diocese." If Western Colorado is so important and promising a field that the feeling expressed by the Bishop of Montana is general, it is strange that the Church made it part of the District of Salt Lake, already quite large enough to keep a Bishop busy.

"It contains nineteen counties, one of which is as large as the State of Connecticut. It is 275 miles long from north to south. There are nearly seventy towns and villages in Western Colorado. The railroads traverse every county but three. The chief products are gold, silver, lead, coal, iron, marble, granite, and asphaltum; but the agricultural and horticultural products and live stock are said to exceed the mineral productions every year in value. Though its chief industry was silver mining, yet ever since 1893, when silver fell, the school population of Western Colorado has increased one thousand a year.

"The first Bishop of this Rocky Mountain region, including the surrounding States and Territories, was Bishop Joseph C. Talbot, late Bishop of Indiana. He was Bishop of "the Northwest," as this great region was called, from 1859 to 1865. But Western Colorado at that time was known only as the land of wild beasts and Indians. It is one of the very last settled portions of the Rocky Mountain region, being settled from Eastern Colorado, from New Mexico on the south, from Utah on the west, and from the Union Pacific Railroad in Wyoming on the north. There was, however, an early settlement by prospectors and miners at Breckenridge on the Blue as early as 1859,—being an overflow of the Pike's Peak prospectors. This place was the farthest point to which Bishop Talbot traveled on his visitation of Colorado in 1862. This was the first introduction of the Church into Western Colorado. Breckenridge is just over the range. And Middle Park, into which the Blue flows, was settled quite early. These settlements, though lasting, were very small and among the Indians.

"To succeed Bishop Talbot, the Rt. Rev. Geo. M. Randall was made Bishop of Colorado, Wyoming, Idaho, and Montana in 1865. A record is found that Bishop Randall visited Western Colorado once, and that was at Breckinridge in the summer of 1866. In 1867, Idaho and Montana were given to Bishop Tuttle, and New Mexico was given to Bishop Randall. The Rt. Rev. J. F. Spalding followed Bishop Randall in 1874. And it was not until Bishop Spalding's time that any missionary was sent to Western Colorado or any permanent work established there.

"Until about the year 1870 Western Colorado was practically all an Indian country, though the boundary between the white settlements and the Indians was yet only an indefinite frontier, to which civilization had pushed. At that time Southwestern Colorado, known as the San Juan country, already in high repute for the abundance of its precious metals, was thrown open to the prospectors, and metes and bounds were geographically drawn between them and the Indian country. From this date began the settlement and development of Western Colorado, though the greater part was an Indian reservation until 1881, when these Indians were all removed to Utah, except a few southern Utes who still remain on a reservation in the southwestern corner of the State. The cause of the removal of the Ute Indians from Colorado was the massacre of the United States Indian Agent, N. C. Meeker, and all the men at his agency in Northwestern Colorado in October, 1879, and the massacre of Major Thornburg and many of his soldiers at the same time, who were on their way to the agency to assist Meeker. Three women of the agency were held captive by the Indians for several weeks.

"The real missionary work in Western Colorado was begun by Bishop Spalding in the summer of 1876, when he and the Rev. C. M. Hoge visited Lake City, the oldest town in the San Juan country. At this visitation they spent several days at Lake City. They both preached and made calls and the Bishop held a confirmation. This seems to have been the extent of the Bishop's visitation in Western Colorado that year; but in July, 1877, Bishop Spalding and the Rev. Duncan Converse left Del Norte with hired team, wagon, and saddles, and prepared to make a visitation of the San Juan country, to cross its rugged mountain ranges, and to climb the most dangerous trails of the Rockies. They were gone more than two weeks from Del Norte, itself more than 100 miles from a railroad. The drove 80 miles to Lake City. They had a number of services in Lake City, including the confirmation of five persons, the Holy Communion, and a parish meeting. They drove to Burrow's Park, where they stopped overnight at a hotel; and they slept in a room upstairs with fifteen or twenty other men. Here they arranged for service to be held on their return, left their wagon, saddled their horses, and crossed the mountains to Ouray in perils of the deep and precipitous cañons and lofty and almost impassable mountain trails. Here several services were held. They rode over the mountain range to Silverton over trails as perilous as any, where services were held, and then back, over still other trails to their wagon. They held services in extemporized places, in cabins and halls, and unfinished buildings, and brought in logs on which were laid planks and boards to seat the congregation. They lighted the buildings with tallow candles, and reversed the candle after lighting to melt the tallow to set the candles in for want of candlesticks.

"At Lake City there were two Woman's Guilds and in 1877 these bought for the Church a carpenter shop which had been used for a school-house. It was finished in rough lumber, put on perpendicularly and battened. They placed a heavy wooden cross on the front gable. They furnished the Church with chancel and rail, altar, lectern, and organ, all of which are there to-day. They improved, from time to time, the interior walls and ceiling, and in 1892 the building was clapboarded and painted; but the old, rough, unmatched floor is still there, partly carpeted. During this early period, in the absence of the missionary, Col. John H. Simmons was lay-reader and carried on the services in a most efficient manner and the mission prospered. This carpenter shop is still St. James' Church, Lake City, the first Church in Western Colorado. But the first resident missionary in Western Colorado was the Rev. C. M. Hoge, who made his home in Ouray in 1877. And from there "Parson" Hoge, as he was universally called, founded missions all over the San Juan country. He went to Durango in 1879 and 1880, before the railroad, and held services in a hotel, where they had a piano, the only musical instrument in town. It had been hauled in by a wagon which upset once and this piano rolled down the mountain. The town company offered lots to the first religious society that would build a place of worship. "Parson" Hoge was so ambitious to succeed that he carried lumber and timber on his back to build the Church and thus secure the lot. He got the building; but he did not have a floor in it. He used sawdust for floor. He and his wife lived in it during the week and held services in it on Sunday. It was built of rough boards battened, and for two or three years the roof was of boards not shingled. There was a little cross on the roof painted red. This Church was destroyed by the great fire of 1888, together with the rectory adjoining; but was insured. To-day Durango has a stone Church costing $12,000.

"When the Indians went and the railroad came, in 1881, Western Colorado sprang into being, and in ten years became the greatest silver mining country in the world.

St. John's Church, Ouray.

It was then set apart by the General Convention as the Missionary District of Western Colorado, that it might receive more immediate attention and supervision than it could receive from the Bishop at Denver, hundred of miles away.

"The Rt. Rev. William M. Barker was elected its first Bishop by the General Convention in Baltimore in 1892, and he acted as Bishop for two years, when in 1894 he was transferred to Olympia, and Western Colorado was placed under the jurisdiction of the Rt. Rev. Abiel Leonard, Bishop of Nevada and Utah, where it still remains, a part of the largest jurisdiction in the United States."

This history was written by the Rev. O. E. Ostenson, as faithful a missionary as ever preached Christ's Gospel and who died in St. Luke's Hospital, Denver, on Tuesday, September 12, 1905, after over twenty years of devoted service to the missions of the District of Salt Lake. It was written in 1898, and though seven years have passed since then, there is not much progress to report. Two more Churches have been built, though on one of them, St. Paul's Church, Montrose, there is a debt of $1,800. In 1898 there were seven clergymen at work, and now there is the same number. The population has steadily increased. The mineral resources are quite as great and the agricultural wealth far greater. The only explanation is that the policy of adding Western Colorado to Utah and Nevada was unwise. If any man could have succeeded with this great field, Bishop Leonard could. He was an ideal missionary Bishop, unselfish, untiring, wise, and statesmanlike. It is therefore to be hoped that in the near future the

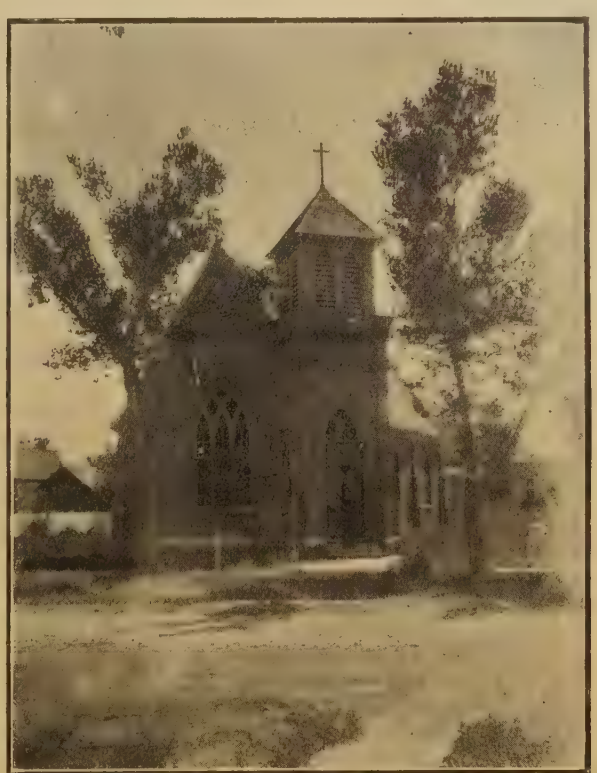
The Old Church at Montrose.

Church will rectify the error and appoint a Bishop of the District of Western Colorado. But although all this is true, it must not be thought that faithful work has not been done in many parts of the District. Mr. Ostenson worked in Durango until he was physically unable, paid all the debt on the Church and started a rectory fund, which now amounts to over $700.

The new Church at Silverton is built and paid for, though there is now no missionary. St. John's, Ouray, for many years one of the strong parishes in the District, is now vacant, though we hope soon to have a missionary. The parish, however, cannot at first be self-supporting, for some of the most generous supporters have moved away. As in all mining camps, a falling off in support is inevitable.

Lake City, Gunnison, and Pitkin, a mining and lumber town 27 miles north of Gunnison, have been given into the charge of the Rev. Henry L. Anderson, who began work October 1. There is a handsome stone Church at Gunnison and a substantial rectory, and though they have had services but once a month the Sunday-school is kept up and the congregation held together. At Lake City, Mr. E. E. Smith, a good lay-reader, has held services every Sunday.

When one leaves the mountains he descends to possibly the richest agricultural land in the world. Four large streams rush down through wild cañons from the eternal snows and water it—the Yampa, the White, the Grand, and the Gunnison. Montrose is the center of the Gunnison Valley, though Delta, 21 miles north of Montrose, is a worthy rival. The Government is spending millions



St. Luke's Church, Delta.

of dollars diverting the waters of the Gunnison so that 130,000 acres of arid land may be changed into productive fruit and grain ranches. Rev. J. W. Gunn was stationed at Montrose, and in addition to the work there, acted as General Missionary to the whole of Western Colorado. But he has been compelled, on account of the health of his little girl, to resign and accept work in California. Now that the Church is finished and Montrose is rapidly increasing in population, we must have a clergyman who can confine his attention to that place. Our Church came late to Montrose, and though the number of communicants is only about forty, it is steadily increasing and Montrose will in a few years be self-supporting. We shall miss Mr. Gunn greatly.

At Delta we have a very pretty Church, all paid for and under the leadership of the Rev. Percival M. Wood, who went from Denver to Delta in April. The Church is making good headway. Mr. Wood holds services also in Hotchkiss and in Paonia, a growing town, thirty-three miles from Delta, where we have a fund of $200 towards the purchase of a lot and hope some day to build a Church, for we have sixteen communicants.

Grand Junction is the largest town in the District of Western Colorado, having a population of 7,000 and rapidly growing. That Grand Junction is destined to be a large city there can be no doubt. Bishop J. F. Spalding of Colorado,

St. James's Church, Meeker.

with wise foresight, secured forty acres of land, which is now worth $8,000, and will soon be within city limits. We rent part of it, but the rental is not nearly enough to pay for the taxes, which must be met promptly, for the prop-

Christ Church Rectory, Aspen.

erty is steadily increasing in value, and when Grand Junction becomes the see city of the new Diocese, will be needed for the Diocesan institution. The Rev. C. W. G. Lyon is doing splendid work here and soon a new Church will be built to take the place of the present most unworthy structure.

At Glenwood Springs, famous as a watering place, Rev. Hiram Bullis, who has been a missionary in the District for fourteen years and was for a time Archdeacon, is Rector of St. Barnabas', and when I visited the parish on May 28th, I confirmed seventeen. The land has been bought and paid for a rectory, but the project of building it has been abandoned for the present. From Glenwood one goes to Aspen, 40 miles up the Roaring Fork. Though Aspen is a town whose glory has departed, for since 1893 silver camps have had hard times, still there is a goodly number left, the school population has remained nearly the same and Rev. Arnoldus Miller, one of our oldest missionaries in canonical residence—not in years, for Mr. Miller is as active as many a younger man, has good congregations and an excellent Sunday-school. In the boom days, a Chapel was built in East Aspen and services have recently been revived on week-day nights with encouraging results.

Telluride is a mining town twenty miles over the range from Ouray and by rail seventy miles south of Montrose. Before the terrible strike of 1903 we had a flourishing mission here, but now many of the people have moved away and there is hardly an opening at present. From Telluride, when it is not blocked by snow or washed out by rain, the railroad runs south to Durango, past Rico, a dead mining town, and through Dolores, Mancos, and Cortez, all growing towns in a good farming country. We have a mission at Mancos and on July 13 I confirmed five persons. The Sunday-school is kept up by Judge and Mrs. S. W. Carpenter, Mr. W. T. Blatchford and others, and there are fifteen communicants. While no one of these places can support a clergyman, a missionary, going from place to place along the railroad and among the ranches comparatively near by, could lay good foundations for the larger future and do useful service to the rapidly-growing population.

Stage from Rifle to Meeker.

Breckenridge is so near the Diocese of Colorado that one has always to go into that Diocese to get to it. The Continental Divide makes a great majestic sweep here, and in the curve, with peaks over 13,000 feet high on all sides, lies this beautiful mining camp of 1,000 people. Just now we have no clergyman, but Judge Thomas keeps up a splendid Sunday-school in the attractive little Church. We hope soon to make an arrangement with the Bishop of Colorado, whose Archdeacons have often held services here, to combine Breckenridge with Como or Fairplay, towns in the Diocese near by, and so give the thirty communicants and other friends of the Church in Breckenridge regular services.

I do not know any better way to tell of the northwestern part of Colorado, its needs, and its opportunities than to describe my trip there this summer.

I took a stage at Rifle. Everybody knows about Rifle, for President Roosevelt has been there on his way to hunt bear. Mr. and Mrs. Wykes, good Church people, have charge of the railroad business, and they gave me a room in the station, where they lived. There are half a dozen Church people in Rifle, and next time I hope to borrow a Church building and hold service, but there was not time to make the announcement, so I called on them all, and secured their willing promise for help on my next trip through. Early the next morning the stage started for Meeker, forty-five miles to the north. It is an old heavy lumbering covered coach with four horses, and I was fortunate in having a seat with the driver. The country is high and dry, though good for grazing, and in the few valleys are ranches where alfalfa is raised to feed the cattle when the winter snows cover the range. We changed horses three times and drove into Meeker about suppertime, hot and dusty. Mr. George, the missionary, was waiting for me, and Mr. Victor Moulton, whose good father and mother were to entertain me, gave me a cordial greeting. Meeker was familiar ground to me, for the present Bishop Coadjutor of Nebraska used to be there and I spent two weeks with him, trying to get boys for Jarvis Hall, the Church school in Denver, and taking lessons from him in the noble art of fly-fishing. The four days at Meeker were busy ones, services every evening and three services on Sunday and Sunday-school. The confirmation class was quite remarkable, fourteen in number, twelve boys and two girls, and there were five pairs of brothers and one of sisters. We had a parish meeting and talked over the project of a parish house. Our Church was the first church in Meeker, and we have always been in the lead in good works. There is no reading-room or library, no good hall for entertainments, no gymnasium for the boys and girls, men and women in Meeker. Many of the ranchmen and their families spend the winter in Meeker and if we could build a club-house it would do a great deal of good. When the people have done all they can, they will ask the Bishop what he can do for them, and he really does not know. They have bought and paid for the land adjoining the rectory and it is in a fine and central location.

Wednesday morning we took stage for Axiel, 18 miles. Of the two women who were my fellow-passengers, one proved to be a Church woman living up at May Bell, miles away from any railroad, who urged me to come up there sometime. I spent the night with a cattleman and learned from him something about the cattle business, for he has many thousand head and raises tons of alfalfa to winter them, and he tried to learn from me the answers to some knotty theological problems, about which he had been thinking as he rode about the range. Mr. Thompson drove the stage on to Craig, 25 miles. He was a very entertaining man, who reluctantly whipped his horse every now and then because he said they had "a thick skin and a short memory." The Bear or Yampa River Valley has a number of great ranches, the Cary ranch has hundreds of thousands of dollars worth of blooded stock. Mr. Thompson assured me that "even the mosquitoes had a pedigree." We have no Church people at Craig, and it was too late to arrange for a service, so I called on Mr. Spangler, the Congregational pastor, who assured me I could have his Church for our service next time I came. He told me he had never attended a service of the Episcopal Church until he was twenty-nine years old and went to Chicago to study theology. At first he did not like it at all (it was the Church of the Epiphany, Chicago), though the sermon by Dr. Morrison, now Bishop of Iowa, was so good that it compensated for what seemed to him the cold formalism of the service. To hear another such sermon he went again and again, until he began to see how one might "grow to like the forms."

It is twelve miles from Craig to Hayden, and there Rev. Mr. Heyse, the Congregational minister, told me of four Church people and I called on them and found that one of them was an old Denver friend, Mr. H. C. Wood, editor of the paper. There was not much time to advertise a service, but I proposed to Mr. Wood that we print a handbill and get the boys to distribute it through the town. "I would be very glad to do it," said Mr. Wood, "but unfortunately the printer is away fishing." Now one finds that being a Bishop gives him a chance to use all he knows, and knowing a little about the "art preservative" I set up the dodger and Mr. Wood struck them off, the boys distributed them and the Church was well filled and they all promised to come the next time the Bishop came. The mission services were distributed and the responses were very hearty, everybody doing his best. When Mr. Bowman, who keeps the hotel, found that I came from Western Pennsylvania, where he hailed from, he would not charge me a cent, and at noon, after having distributed the type and tried to leave the printing office in good order, I went on to Steamboat Springs, 40 miles. There are many hot springs at this place and one of them used to eject steam like the exhaust of a steamboat, which gave the town its name. Some bad

boys, however, put stones into the spring and it puffs no more. When the Methodist Church was built at Steamboat Springs everybody helped pay for it with the understanding that it might be used by clergymen of all denominations and especially by the Bishop of the Episcopal Church when he came to town. So Mr. Travers, the able and popular Methodist minister, allowed me the use of the Church all day Sunday. We had excellent congregations, for Mr. F. A. Metcalf, a prominent business man and a good Churchman, had advertised the services thoroughly. The next day was the glorious Fourth, and I went to the grove to hear Mr. Travers make a patriotic speech. The man who was to have made the Invocation did not put in an appearance, so Mr. Travers tok his place and the presiding officer called me from my seat in the audience to make the speech. Fortunately I learned the Declaration of Independence when I was a boy, and while I was repeating "When in the course of human events," etc., I managed to collect my thoughts for the speech which followed. We have fine lots for a Church and if the new railroad being constructed from Denver to Salt Lake, known as the Moffat road, passes through Steamboat Springs, the population will increase and we must build a Church. There are several good Church people there and they are about to begin a building fund. I was delighted among others to meet Mrs. Follett and her sons, who were old Jarvis Hall boys.

Early in the afternoon I started in the stage for Yampa, about 25 miles along the Yampa or Bear River. Mr. Arnold Powell met me at the fork of the road and

Steamboat Springs, Fourth of July.

drove me to his ranch, where he and Mrs. Powell and Miss Netta, a Rowland Hall girl, took the best of care of me. That night I had a nice talk about confirmation with Miss Elisabeth McCoy, whom I had baptized in Central City, Colorado, in 1892. We drove into town, about four miles, and had the Confirmation and Holy Communion at 10:30, there being eight communicants, and at night, the Congregational Church was crowded and the service most hearty, everybody finding places in the service books and responding earnestly.

Next morning I took the stage and rode about fifty miles to the railroad. It is estimated that there is more anthracite coal in Routt County, for most of these journeys were in that County, than in the State of Pennsylvania, not to speak of vast deposits of bituminous and lignite coal. The Bear River is one of the largest streams in Colorado and some day the Government will spend enough to carry its waters to the higher mesas and throw under cultivation hundreds of thousands of acres of land. We have not a single Church or missionary in this vast district, though our missionaries were early in the field. I met the Methodist Presiding Elder, not long ago, and he asked me about my trip to Steamboat Springs. He said I was always welcome to their Church, because our people had helped to build it. He told me that he had to borrow nearly all the money, that it was a great venture of faith, but that it had been abundantly justified, for the Church was all paid for and the parsonage nearly so, while the people paid the missionary's salary in full. This part of Colorado will be more thickly populated in 25 years and we ought to have at least a General Missionary, but at present there is no money for his support.

Here are the pressing needs in the District of Salt Lake:

1. $40,000 to pay the debt on St. Mark's Hospital.

2. $15,000 to build a Nurses' Home as a memorial to Bishop Leonard.

3. Help to pay for the Montrose Church and to build one at Provo.

4. Scholarships at Rowland Hall, $50 for day pupils and $300 for boarding pupils, and a new building.

5. Help towards the support of at least five more missionaries: one in Southern Nevada, one in Northwestern Colorado, one in Southwestern Colorado, and one in the San Juan country of Colorado, and possibly, most important, one for Park City, and City Missions in Salt Lake.

LIST OF MISSIONARY STATIONS IN THE DISTRICT

Utah.—Eureka, St. Andrew's; Ft. Duchesne; Layton, St. Jude's, Henry Ellis, Lay Missionary; Logan, St. John's, Rev. William E. Maison; Ogden, Good Shepherd, Rev. Alfred Brown; Park City, St. Luke's; Plain City; Provo, Epiphany, Rev. George Townshend; Randlett, Holy Spirit, Rev. M. J. Hersey. Salt Lake City—St. John's Chapel, Rev. Chas. E. Perkins; St. Mark's Cathedral, Very Rev. Jas. B. Eddie; St. Paul's, Rev. Chas. E. Perkins; St. Mark's Hospital Chapel, Rev. Geo. C. Hunting; St. Peter's Chapel, Dean Eddie. Springville, St. James', Rev. Geo. Townshend; Vernal, St. Paul's, Rev. M. J. Hersey; White Rocks, St. Elisabeth's, Misses Carter and Murray.

Nevada.—Austin, St. George's; Berlin Mine; Caliente; Cherry Creek; Clover Valley; Delamar; Elko, St. Paul's, Rev. P. M. Smithe; Ely, St. Bartholemew's; Eureka, St. James'; Las Vegas; Pioche; Tonopah, St. Mark's, Rev. J. C. Johnes; Wells.

Wyoming.—Evanston, St. Paul's, Rev. Chas. McLean, Ph. D.

Colorado.—Aspen, Christ, Rev. Arnoldus Miller; Breckenridge, St. John's; Delta, St. Luke's, Rev. P. M. Wood; Durango, St. Mark's; Glenwood Springs, St. Barnabas, Rev. Hiram Bullis; Grand Junction, St. Matthew's, Rev. C. W. G. Lyon; Grand Lake; Gunnison, Good Samaritan, Rev. H. L. Anderson; Hotchkiss, Rev. P. M. Wood; Lake City, St. James', Rev. H. L. Anderson; Mancos, St. Paul's; Meeker, St. James', Rev. A. George; Montrose, St. Paul's, Rev. J. W. Gunn; Ouray, St. John's; Paonia, Rev. P. M. Wood; Pitkin, Rev. H. L. Anderson; Rico, St. Luke's; Silverton, St. John's; Steamboat Springs; Telluride, St. Michael's; Yampa.

THE RIDDLES OF CREATION.

There is one central conception of the book of Job which literally makes it immortal, which will make it survive our modern time and our modern philosophies as it has survived many better times and many better philosophies. That is the conception that the universe, if it is to be admired, is to be admired for its strangeness and not for its rationality, for its splendid unreason and not for its reason. Job's friends attempt to comfort him with philosophical optimism, like the intellectuals of the eighteenth century. Job tries to comfort himself with philosophical pessimism, like the intellectuals of the nineteenth century. But God comforts Job with indecipherable mystery, and for the first time Job is comforted. Eliphaz gives one answer, Job gives another answer, and the question still remains an open wound. God simply refuses to answer, and somehow the question is answered. Job flings at God one riddle, God flings back at Job a hundred riddles, and Job is at peace. He is comforted with conundrums. For the grand and enduring idea in the poem, as suggested above, is that if we are to be reconciled to this great cosmic experience it must be as something divinely strange and divinely violent, a quest, or a conspiracy, or some sacred joke. The last chapters of the colossal monologue of the Almighty are devoted in a style, superficially queer enough, to the detailed description of two monsters. Behemoth and Leviathan may, or may not be, the hippopotamus and the crocodile. But whatever they are, they are evidently embodiments of the enormous absurdity of nature. They typify that cosmic trait which any one may see in the Zoological Gardens, the folly of the Lord, which is wisdom. And in connection with one of them, God is made to utter a splendid satire upon the prim and orderly piety of the vulgar optimist. "Wilt thou play with him as with a bird? Wilt thou blind him for thy maidens?" That is the main message of the book of Job. Whatever this cosmic monster may be, a good animal or a bad animal, he is at least a wild animal and not a tame animal; it is a wild world and not a tame world.

G. K. CHESTERTON.

Rubber-tired Broughams
Coaches, Victorias, etc.
Six Seaters and Four-in-hands.
Boarding Especially

CENTENNIAL STABLES
M. CONLON, Prop.
1521-23-25 CALIFORNIA ST.
PHONE EAST 378 Bet. Polk and Larkin

R. GEISSLER
CHURCH FURNISHER DECORATOR
56 WEST 8TH ST HISTORICAL NEAR 6TH AVE NEW-YORK
FOUNDATION TABLETS TABLETS MEMORIAL TABLETS
IN MARBLE METALS AND MOSAICS

ARMITAGE ORPHANAGE
SAN MATEO.
Orphaned, Half-Orphaned, and Destitute Boys.

ANNUAL SUBSCRIPTION - $3.00
LIFE MEMBERSHIP - - - $100.00

President,
MRS. H. T. SCOTT.
Vice-President,
MRS. M. S. WILSON.
Secretary and Corresponding Secretary,
MRS. D. DRYSDALE.
MISS M. I. TOBIN.
Treasurer,
MRS. W. B. HOOPER.
Superintendent and Matron,
MR. AND MRS. B. F. LE WARNE.

MEMORIAL WINDOWS CHURCH WORK in Wood, Metal, Stone, Color, Fabrics, Tablets, Communion Plates, Basins, Altar Hangings.
CHARLES F. HOGEMAN,
105 East 17th St., New York.

The Best Plates particularly HALF TONES are made by the YOSEMITE Engraving Company.
TELEPHONE BUSH 290 24 Montgomery St. S.F.

Cable Address, Fosterco, San Francisco.
S. FOSTER & CO.
Wholesale Grocers.
Importers and Exporters.
Special Attention to Packing.
Purveyors to the United States Government, the Domestic and Foreign Missionary Society, etc., etc.
Alaska Supplies.
26-28 CALIFORNIA ST. - - S. F.

What is most irritating teaches patience if we will be taught.

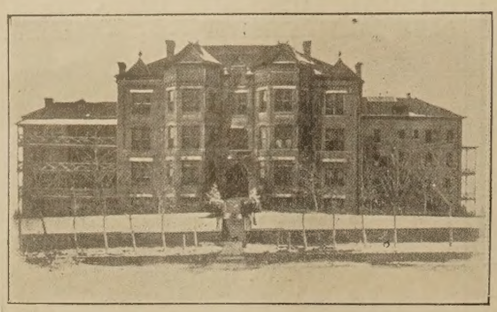
HIGH CLASS DRUGGISTS
AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—" Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

ST. MARK'S HOSPITAL

ORGANIZED
1869



SALT LAKE CITY
UTAH

REV. G. C. HUNTING
Superintendent and Chaplain

Fine Training School for Nurses — Most competent staff

ROWLAND HALL

The Rt. Rev. F. S. SPALDING, Rector — Miss CLARA I COLBURNE, Principal

One of the oldest Boarding Schools in the West, under the care of the Episcopal Church. Primary, Intermediate, and College Preparatory Departments. Excellent advantages in music. Certificate admits to Smith and Wellesley Colleges. Reference to many patrons in Montana, Idaho, Wyoming, Colorado and Nevada. For catalogue address

PRINCIPAL, ROWLAND HALL, Salt Lake City, Utah.

THE FACULTY—1905-1906

THE RT. REV. FRANKLIN SPENCER SPALDING, *Rector.*

THE VERY REV. JAMES BROWN EDDIE, *Chaplain.*

MISS CLARA I. COLBURNE, A. B., *Principal.*
(University of Vermont)

MISS MARTHA K. HUMPHRY, A. B., *Mathematics and Science.*
(Smith College)

MISS MABEL L. CORBIN, B. S., *English.*
(Knox College)

MISS EVA WOODWARD GREY, A. B., A. M., *Latin and Greek.*
(Cornell University)

MISS HENRIETTA ENGLISH, *French and German.*
(Certificate from the Director of the Lehrerinnen-Seminar, Hanover, Germany, and from the Committee of Examiners of the Summer School of Tours, France)

KATHARINE ELIZABETH SMALLEY, A. B.,
Preparatory Department, Grades V, VI, VII, and VIII.
(University of Michigan)

MISS SARAH J. SIMPSON
Preparatory Department, Grades I, II, III and IV.
(Geneseo Normal School)

MISS ANNA ISABEL BROOKS, *Physical Culture.*

MISS GRATIA FLANDERS, *Piano and Musical Literature.*
(Pupil of Emil Liebling, Piano, Frederic Grant Gleason and Adolph Weidig, Theory)

MRS. CHAS. PLUMMER, *Vocal Music.*

MR. GEORGE SKELTON, *Violin.*

MISS ELSA GREENE, A. B., *Principal's Assistant.*
(Wellesley College)

MRS. SARAH BUFFINTON, *Matron.*